

96 Shu Ling Kai,
Kunming, Yunnan, China,
October 21, 1939.

Dear Friends:

A fortnight ago our cook's wife died of cholera. On our way to the Christian cemetery in the hills east of the city, we passed a little village built along the banks of a canal and almost hid in a clump of ancient cypress trees. The villagers make their living by raising pigs. As we turned away along a branch canal, my attention was caught by a most unusual sight—a beautifully carved, white granite, life-sized pig! During the heavy rains he had fallen headlong off his pedestal, and the stone snout had dug into the ground. Apparently there had been neither time nor interest to put him to rights. Just to play safe, however, there were sticks of incense in the ground nearby, while in the cypress opposite, up high out of the reach of dogs, hung a red cockerel, sacrificed to the spirits. Amusement struggled with pity as I examined the bird, for I found only an empty shell. The canny villagers had eaten the meat and carefully sewed up the skin so that it looked quite life-like, with head, claws and feathers all intact. It is easy to fool the spirits, especially if the fallen idol be a stone pig!

In the red clay of the cemetery on the hills above we waited, while the men dug the grave. The six of us stood around the newly-made coffin (the city's supply had almost been exhausted by the epidemic). There was absolutely nothing to relieve the crudeness of it all; that is, nothing but Christian faith. She was a young mother, only twenty-two; two babies were left behind, one a boy of ten days. There was real tragedy. But she and her husband have both been earnest Christians, so the blow did not catch them unprepared. As we sang, "What a Friend We Have in Jesus," and re-read the promises of our glorious hope, I could not help but contrast this calmness and assurance with the superstition and the fear which still held its grip on the village at the foot of the hill.

On Sunday, while I was cycling back from my Medical College Bible class in the country, I passed what had once been a wayside shrine, built above a spring. The entire side of the building had been whitewashed, and on it "Kunming County Party Headquarters" had painted in blue (the Nationalist color) these very modern sentiments: "To burn incense, worship Buddha, or pray to the spirits—all these are foolish; only he who seeks sincerity and learning can obtain true ability and benefits. Opium, drinking, immorality, laziness—these are the poisonous knives which kill the body and break up the home; we should have no part in them.

To eat one's food by the sweat dripping from one's own brow, this is to be a good son of Han" (a good Chinese). And yet a large tree just opposite the sign always has bits of rags tied to its limbs, and sticks of incense burning at its base. The old and the new go on side by side with typical mutual Oriental tolerance.

As for the hundreds of University students I meet, the idea of a stone pig idol would seem to them as primitive and foolish as it does to you. Yet for all their emancipation from old superstitions, for all their patriotism and hope for China, they are not satisfied. Many of them are quite open to Christ's message. At the Y.M.C.A. I have a Bible class of fifteen young business men, recent college or middle school graduates. Two-thirds of them are coastal men, come inland to help with the development of free China. You might be interested in the personnel: four recent graduates from the "Communications University" (China's M.I.T.) engaged in railway administration work, helping to open up the new lines to Burma and Szechwan; a chemist testing out Yunnan products in an effort to increase our exports, a worker in a commercial aviation company, two at the government aviation school, one in the Ford agency, another in a German engineering firm, others in the postal and customs services, in school or in factories. I enjoy this group more than any other. We know one another quite well, as we have been meeting three evenings a week for the past nine months. Several of them have already made their Christian decisions. I have had long interviews with most of them. I never get over the wonder of seeing Christian conviction dawning in choice young men like these. One feels almost as much awe as joy when God is at work creating men anew. It is a miracle as tangible as the rebirth of nature in the spring. With most of these men their reaction is not primarily emotional, but rather one of will and conviction. One of the Shanghai railway men said to me recently: "Isn't it strange for me to have waited to reach Kunming to find God?" Several of these who are not yet Christians have a good case of eagerness.

Recently one of the customs men who had been in the group was suddenly transferred to a border post. I did not know if the teaching had made any impression upon him, so I was doubly grateful to receive his letter with the words: "Before I did not believe in any religion, for I despised it. Now I am led to Christianity, and I have faith in it. Surely Jesus is divine. If He is human and mean, He would have done many miracles [for Himself] so as to get into power just as what Mohammed did. As He is the Son of God, He sacrificed Himself [instead].

As God is our Lord, we belong to Him." Yes, life on the western frontier is even thrilling, when things like this happen.

Another young chap, a Yunnanese, has decided for Christ. Although he has won his mother's consent, his father flatly forbids his baptism. He needs sympathy and prayer, but, his father notwithstanding, he is really Christ's man already.

The National Christian Student Movement recently held a small conference in the country near Kunming. One young man traveled twenty-eight days overland from Fukien to get here. It was a genuine surprise to me to find that of the fifteen delegates from all over China, five had previously been students in my Bible classes either in Changsha or Kunming; in addition, one other delegate was a graduate of Fuh Siang, our Presbyterian Girls' School in Changsha, and another from our Canton True Light Middle School. It was almost a family party! Of the Lien Ta University Christian Fellowship Group leaders, three of the six are from Yali and Fuh Siang, our Changsha Christian schools. The leader in the Chung Cheng Medical College Christian group is a graduate of our Presbyterian boys' school in Huaiyuan, Anwei. You can see that some of our schools are bearing fruit clear across the nation.

At Yunnan University I now have a Bible class of fifteen, meeting in the Histology Laboratory. The work there is at the initiative of a Fukien Christian student. The Chung Cheng Medical College group is carrying on in an encouraging manner. Here also there are a few who are making their decisions for Christ. I have a Bible class there on Sunday mornings. About a third of the Shanghai Medical College student body live nearby, and a few of them have already joined our Chung Cheng group.

In a Lien Ta class, while studying the life of Paul, we were much struck by the fact that the church in Antioch was a refugee church, some of its members having had to flee for their lives from Palestine. Yet from this same group of refugees began the world-wide movement of Christian missions. Because of the leaders sent out by it, like Paul and Barnabas, not only Asia Minor but Europe received the Christian message. Persecution had seemed the end of everything, but the very act of thrusting forth these early Christians from Palestine simply served to spread the Good News world-wide. To these students here our present situation seems fairly analogous. I was stirred to see the same Holy Spirit influencing these young Christian refugees as they studied the early refugee church of Antioch. The horrors of war and this scattering of the peoples, far from meaning the end

of Christian work in China, is causing it to take root in this sterile soil of the Southwest. And among the new currents of life here we are eager to see a young and virile Church of Christ take the lead.

No part of the world has a corner on suffering these days, although Yunnan's is not in the acute form found in the famine and war areas. The price of living locally has risen 300% since January. So many always live on a slender margin; malnutrition will soon take its toll. As yet there is no great scarcity of food. The problem is rather one of transportation and taxation.

Gasoline is now almost entirely reserved for military purposes. Drastic import restrictions are in force, and heroic methods are being used to increase exports of tea, wood-oil, antimony and tin in order to balance the budgets. Military supplies must be obtained at any cost. War is the great destroyer, and is paid for not only by the suffering of men at the front, but by the terror of millions in far inland cities and villages constantly being bombed, by the misery of famine refugees and the pain of epidemic victims. There is no break in morale, and people are confident of the ultimate outcome. Yet even a war of defense is a grim business.

Early in October we held our breath as a new and powerful Japanese offensive reached a point only ten miles from downtown Changsha, our old home in Hunan. But the lines held, and the Chinese forces, though greatly outmatched in military equipment, have pushed back the invaders for nearly a hundred miles! It looks now as if the Chinese had won their first great military victory. We are even hopeful the Japanese may be driven back to Hankow at this time. We wonder if the tide has not been turned. Should the Japanese lines once really break, we expect them to crumble fast, as they are now much over-extended. The large centers and coastal cities are, of course, more easily defended by their immensely superior naval and air forces. At any rate, the victory in Northern Hunan is one of major proportions, and coming as it did just at Double Ten Holiday (the Chinese Fourth of July), it added greatly to the heartiness of their patriotic celebrations. Enthusiasm is definitely rising.

The European War has left us in a quiet eddy; that is, quiet except for occasional air raid alarms. Chinese public opinion is unitedly against the aggression in Europe and sympathetic toward the democracies. As to Russia, young China is now puzzled and uneasy. A European War has been so long expected that its immediate effects have been largely discounted.

China knows she must depend on herself and herself alone if she is to retain her independence. Only it makes her task even more difficult to have friendly nations like America still supplying to the aggressor the raw materials without which this war would soon languish.

Many in Kunming believe that our relative immunity from air bombings is a matter of weather plus geographical location, rather than any intention to spare us. This is my view. There are those, however, who suspect we are let alone in order to accentuate the lack of cordiality in the relations between the local authorities and the Central government. In any case there is a precautionary exodus of organizations, schools and factories to the country. Here in free China, for obvious reasons, factories are located in the villages, and some people commute to the country to work.

As for ourselves, we are happy and thankful to be able to continue in Kunming for the present in evangelistic work among the emigre students. The children, even Baby Jean, have reacted markedly well to living under these abnormal conditions. We are grateful for each month we can stay on. It looks probable that we shall be able to share in a little summer cottage some missionaries are building on the western shores of Kunming Lake. By mid-December it will be completed; then in case of too continued strain from air raids, the family can reach this quiet spot by boat. It is a great relief to have a possible alternative if the need arises.

At a time when so much of the world is at war, it is solid satisfaction to be a part of a work which is constructive and of abiding significance. May Christmas find us all loyal to Christ and in His service.

Sincerely yours,

WILLIAM H. CLARK.

Dear Friends:

The rainy season, just beginning when I last wrote you, has come and gone, leaving the ponds full, the rice ready for harvest, and crowds once more moving out of town for fear of air raids. It was a delightful rainy season—never muggy like Changsha, seldom windy, and bright with intervals of sunshine. And, while the mud on our street was often deep, rickshas and bicycles never got stuck for long in mere mud, so we came and went as usual.

During July we moved; moved from the larger house we had been sharing to a small, newly-

completed bungalow in the rear of the same yard. It is a compact cottage—a living room surrounded by three small bed rooms and an even smaller study. Miss Ash, who came in July to spend the winter with us; the children, Hal and I, each have a spot of our own, yet need only to step out our doors to be together. We have all settled in just as though it had been made to fit us. I'm spoiled forever, when it comes to running up and down stairs. Our verandah opens into the living room quite literally, as one entire end of it is sliding glass doors, until last week minus glass. For a month after we moved in, this verandah was a carpenter shop, while we had final screens, shelves and hardware installed. (The carpenters never work on rainy days unless they are under cover.) The thrill of having a carpenter more than compensated for the noise involved in his close proximity.

But our new home, thankful as we are for it, is a minor circumstance compared to what August brought us—a new baby, Jean Barber Clark. I don't know how to describe her except to say

July: that none of her pictures do her
A New Home justice! She has added to her
August: Scotch name a rather Irish face
A New Baby and a thoroughly American
voice. She has just reached the smiling stage, and set us vying with each other to see who can get the biggest smile. Mary and Anne are, of course, greatly delighted and take their new responsibilities very seriously. I suggested they write the children of your various families about the baby, and I'll add the letters dictated. Mary remarked, as she began, "Mother, you musn't help me think." All of which is, I fear, a dead give-away for me!

A stay in the hospital is always a salutary experience for an active person like me, who prefers "doing" to "being done to." The necessary leisure gave me time for more self-collectedness and a fresh appreciation of the value of quiet. I used some of my leisure on a very old-fashioned occupation—memorizing some of the poetry in the hymn-book. If you choose your hymn-book, it is surprising how much real poetry you can find! Shall I "recite" to you part of one of my treasures?

*"Thou Life, within my life, than self more near,
Thou Veiled Presence, infinitely clear,
Above the highest heaven Thou art not found
More surely than within this earthly round.
Take part with me against these doubts that rise
And seek to throne Thee far in distant skies;
Take part with me against this self that darts
Assume the burden of these sins and cares."*

I quoted this to a German friend of mine here,

who finds God unbelievable because of the tangle the world is in. When the joys of our August baby were swamped in September's catastrophe of war, I realized suddenly what a daring faith we Christians hold, to assert that God is "in this

September: earthly round," even when the international stage looks more like a prize fight ring than anything else. Our Lord's daring—to venture to win men such as we without using force—stands out to me in clearer light today, against the background of the way we use force on one another.

Then catastrophe struck our wee world, too. Our cook's wife died suddenly of cholera, leaving a girl of two years and a baby boy just ten days old. With some awe I watched the cook look up from the depths of his sorrow to find God still in his earthly round. He was sure of God, but the plight of the baby seemed very real. He could see no way out. "When a poor man's wife dies," he said, "the baby dies, too." But after much searching we found a widow who had given away her new baby so she could support her two other children by earning money as a wet nurse. She has taken the baby to her home for these first few months, and the German C.I.M. missionaries have a children's home where they are caring for the little girl. So we have reason to be thankful. Fortunately no one was seriously exposed to cholera, as the mother contracted the disease while still in the hospital after her confinement.

And now October has come, bringing new students to Kunming in hundreds for the opening of the Universities. October is the month of new beginnings. Hal's schedule has filled,

October: and mine is filling. In the morning I teach first grade
A New Beginning to Mary, and teach Anne kindergarten. Sometimes I feel a bit like a scrambled egg before I'm through getting turned around from one to the other! I am starting to study Chinese again, and have a secret hope the way may open for a girl's Bible class—for my own good, if no one else's.

And, when this reaches you, it will be Christmas! In fact, I already have my Christmas present—a bicycle. So you can picture Hal and me taking the two big girls on behind us and starting off to view this lovely countryside!

But Christmas brings with it more than presents. "Unto us a child is born . . . and His name shall be called Wonderful, Counsellor." We feel at our house as though we know quite a little about the joy an ordinary baby can bring into a home. How much more His birth means

to us! What do we in this muddled world need worse than His "counsel," His understanding of our days, and His guidance how to walk in them? May Christmas bring each of us assurance and quietness, in the tangled jungle of today.

Yours, with sincere affection,

ANTOINETTE B. CLARK.

Dear Children:

I was surprised one morning when Daddy told me Jean was born. It was fun when we came home from the hospital. Daddy came in the very front, and he was holding the baby. Then came Mother in the ricksha. Wang Sifu came last carrying Mother's suitcase. I and Mary ran around looking at the baby and Mother.

Come and see us.

ANNE.

Dear Children:

Mommie is writing this letter for me, while Jean is nursing.

Just while we were celebrating Jean's second-month birthday, we heard a big toot. I was just saying, "some things *do* sound just like the ching-bao" (air alarm), when Daddy said, "I believe that *is* the ching-bao." So we all went to the dug-out. Even Jean had to go. *That* was the celebrating of her second birthday.

Now I will tell you about her first-month birthday. We brought a little cookie and put a candle in it and lit the candle. We all sang happy birthday. We gave her a present we made. It was a stuffed froggie.

Love,

MARY.

NOTE: Our address is as above till further notice. You will understand that these are personal letters and not for publication.

Merry Christmas.



from the Clarks

THE BOARD OF FOREIGN MISSIONS
OF THE PRESBYTERIAN CHURCH IN THE
UNITED STATES OF AMERICA
156 FIFTH AVENUE
NEW YORK

BULLETIN NO. 17

October 25, 1939.

To the Relatives and Friends of
China Missionaries.

Dear Friends:

As it is nearing the holiday season when you will be desiring to know how to send messages to missionary friends and relatives in China, we are giving below a list of all our missionaries on the field with addresses that will, we think, reach them. You will, of course, realize that mails to China are somewhat slower since the outbreak of hostilities in Europe and that in certain of the occupied sections of China mails are very slow because of the disruption of the ordinary modes of transportation.

It will cheer you to know that, even in the face of the bombings which have abated in one section only to become more virulent in another and, of disastrous floods which have made travel unbelievably hazardous, mission work has continued with opportunities unparalleled. Before giving the list of missionary addresses, we are quoting from recent letters and reports from different sections of China. We begin with a general summary and follow with items from the different Missions.

GENERAL

The situation of our China Missions is bright against the black background. Every station is operating. The work is not only going on, but in some respects more effectively than in more peaceful times. Medical work is phenomenally successful. The demands upon our hospitals have been more than human strength could bear, but divine energy has been supplied to much depleted and overworked staffs. The nerve racking strain of working through bombing raids and bombardments has been quietly borne. The large number of patients has called for an increase in the number of beds, using every available hospital space.

The war has succeeded in dislocating, but not in destroying the Christian Union Universities. All but one in occupied territory have had to move from their campuses either to Shanghai and Hongkong or to "free" China. Four of them are functioning on four floors of a large office building in Shanghai. One is Episcopalian, one Presbyterian, one Methodist and one Baptist. They have a united religious program and have joint commencement exercises. The war has driven us together as it has the Chinese nation.

The majority of our schools are functioning in some form. Generally well filled, some are overcrowded. There have been changes in curricula and there are, in occupied territory, certain restrictions. However, the schools are still making an essential contribution to the Christian cause and the youth of the church. If

there is less freedom under invasion, there is more liberty in territory under the National government. The right to teach the Bible and have religious exercises in the schools has been restored.

A critical situation in which multitudes of refugees thronged our compounds demanded a very positive and practical type of Evangelism. Concrete Christianity - Evangelism in action - as seen in deeds of mercy and relief measures - has spoken a language understood by all. It has been contagious. Never have there been so many asking for baptism. Where formerly they came by tens they now come by hundreds. The students and educated classes, so lately critical and absorbed with other things, are responding amazingly to the appeal of Christ.

NORTH CHINA MISSION

From Paoting, 1939 - Bible Famine

Crowds of eager new believers have created a Bible famine. Evidently similar conditions prevail all over China and the presses are not able to print Bibles fast enough! I early exhausted the entire Paoting supply and kept pleading for more. "Anything just so it is a Bible". They were sent out to me as fast as they arrived but always not enough. I am quite sure I will need about 100 more to satisfy those who are waiting for them! And gospel posters! There was a near-riot every time a new supply arrived. Pictures of the life of the Lord and posters with a large cross were in greatest favor. In all my experience I have never been "cleaned out" like this before.

From Peiping, North China

Doors have been flung wide for the message. Unprecedented opportunities are ours. Our two halls of glad tidings, located at strategic centers, are well filled five evenings a week. In one of them, seventeen gatherings are held each week. These Halls are a citywide witness; there the story of the Redeemer is told to the illiterate men of the street as well as to the student with the pragmatic bent. It is an area of responsibility. Lives are reconstructed there; baffling problems and conflicting desires earnestly faced.

From Mrs. John D. Hayes's personal report for 1938-39

There have been times when the value of Mission education has been called in question, but as I come to realize what life is like for most of our 200 Junior and Senior High School students, I feel keenly both the need and the value of a school with definitely Christian attitude and training. In the adjustment to the inexorable changes of their world, in helping to build upstandards of hard, honest work, in stimulating critical thinking and independent judgment, and in countless other ways Christian education is doing an invaluable work, and is building for the future, in the lives of these girls, and in the life of the world....

The School of Gentleness has been more than fortunate in its Chinese leadership this year. Miss Grace Yuan came back in the fall of 1938 from two years in England and America, to take over the administrative work of the school. She has a genius for dealing with people, and it is a joy to watch her sit in her office and meet one problem and one person after another, handling each question quietly and constructively, and always bringing new ideas into any situation. We have as Religious Director an older woman, balanced and sympathetic, who gives herself without limit to the girls, studying their individual needs and helping them work

through their problems with understanding and clear thinking. Her six years in the school are bearing increasing fruit. The number attending voluntary Bible classes outside school hours has grown steadily from 20 some years ago to 116 this semester, and 14 girls have joined the fellowship of the church, after special study and hours of personal talk and help. One weekly Assembly period, with required attendance, is on a religious subject. Then there are the voluntary Bible classes, Sunday schools for Primary and Junior Middle School students, with the older girls as teachers, prayer meetings for the 63 boarders, and a "Church of Youth" before the regular church services on Sunday mornings. The leader in this Church of Youth is always a student, who calls on others for prayer and Scripture reading, and there is a choir of boys and girls; different speakers are invited, who try to meet the special needs and interests of students. The services are beautiful, reverent and impressive. This Church of Youth has Communion Services, with pastors officiating, and students are received there into church membership, being given certificates of membership which they can take to the church of their choice when they leave. Attendance at these services has increased until the beautiful chapel of the Boys' School is overcrowded, and even the large auditorium of the Girls' School, which seats over 200, is often well filled. Graduates of both schools are always invited to come back for these services, and many find there their spiritual home.

Besides the distinctively religious life, one can also sense in the school an unusual spirit of mutual help and cooperation. Two visitors lately have remarked, "But they all look so happy!" - and so they do. The Self-Help Department, gives students from poorer homes a chance to earn their tuition, and to grow in self-reliance and dependability. A unique feature of the school, introduced by Miss Yuan, is "The Home", a sort of practice house where girls from different classes live together for a month at a time, and learn the ways of Christian home life, with instruction every week from students of the Yenching University Home Economics Department, when they are hostesses to other students who want to hear.

From Dr. J. H. Wylie's Personal Report (Peiping)

I want to mention the delightful Christian staff with whom I have been associated in the Dow Hospital. The personnel of our hospital family has been carefully chosen and trained. The Spiritual values have always been put first, but the Scientific aspect has not been neglected. That can however usually be developed if you have a basic Christian Character to build upon. A will, however, to give one's life in unselfish service for the cause of the Master is essential. The Hospital has two full time evangelists but the evangelism is not left to them alone. On the contrary, personal work is done by a large number of the members of the staff, and all who enter our doors are given an opportunity of knowing something about our Master, as we strive to witness in word and deed.

SHANTUNG MISSION

Chefoo - June 1939

The schools of the Station closed at the end of this month, having had quite a successful year. Hsin I Primary School had the greatest attendance in its history, 452 pupils.

From Yih Wen, with average attendance of about 170 students, 27 united with the Church. From the School of Nursing 41 students, 10 united with the Church, 15 from Chen Kwang Girls' School.

The Temple Hill Hospital continues to run with an almost capacity census and a large out-patient department.

From a letter of the Rev. Donald A. Irwin, of Chefoo, Shantung - dated August 22, 1939 - written while on summer vacation.

Before coming to Peiping, Mrs. Irwin and I attended our Shantung Mission meeting at Tsingtao, where we had a good week of meetings. Dr. Watson Hayes, over 80 years of age, led the devotional meetings. All our Presbyterian Stations reported unusual opportunities for evangelistic effort in the different departments of work. The past two years of war and resultant conditions have turned people's hearts more than ever to God, and have opened up many new doors for the Gospel of Jesus Christ. I have found students these days more open-minded to the Gospel than ever before. Of the 27 of our Yih Wen School students who united with the church, 18 were from non-Christian homes.

Our "Youth for Christ" campaign is continuing, and we plan to start new work in some more non-Christian schools in Chefoo, and shall appreciate your continual prayers for this work. Mrs. Irwin and I will continue to teach in Yih Wen School, but much of my time will be spent in city wide student evangelism. Some missionaries in other Missions have been forced to leave their Stations this summer. China needs your prayers, that the church of Christ may go forward, even in the midst of war and persecution.

From Chefoo - June 1939

Chefoo, it is believed, has more Chinese Christians in proportion to its population than any other city in China, and, during the past year, we in Chefoo have been in comparative safety.

While we thank God for this safety and comparative freedom from suffering, freedom from suffering is not our aim. And because bombs have not fallen on Chefoo nor guns bombarded it from sea or land, does not mean that there is no suffering. Our hospital, filled almost to overflowing, is an evidence that there is much. Some can be traced directly to war, and some only indirectly, diseases complicated by fear, attempted suicides, injuries of one kind and another, the increase in contagious disease which always accompanies war conditions. But many are just the usual peacetime ills. We are so glad to be here, to be able even in small ways to relieve pain and to do it in the name of Jesus. Our opportunities increase daily, it seems. Ten people came to the out-patient department the other day, not to see the doctor, but because someone told them they could hear more about the Gospel at the hospital. Perhaps a hospital begins to approach its most complete functioning when it has not only a reliable prescription for bodily disease, but an experience-tested prescription for the healing of the spirit.

From Tengchow, Dr. and Mrs. Hilscher - July, 1939

The High School did not reopen in the spring. However, since March twenty-one students from Christian families or from families refugeeing on the compound continued their studies under certain faculty members. The Primary School, which had 380 enrolled when the city was evacuated, closed temporarily, but it was decided to reopen in the High School buildings with the hope of getting a hundred students from among the refugees. However, children from nearby villages brought the number to 280. After it was possible to return to the city, school was conducted in both places with a total of 500 enrolled. Compulsory Bible classes were conducted and a daily voluntary Bible class after school and on Sundays also attracted many children. This class memorized many hymns and Bible passages and the books of the Bible. They served as a junior choir in the church several times.

At a reception for their mothers, teachers, and fellow students of the graduating class, prizes were given for the best examination papers on the material covered and a dramatization of the life of Joseph was presented. Although the class was started to give more Bible instruction to children from Christian homes some of the most earnest students came from non-Christian families.

I am sending this letter from Tsingtao where we have been attending Mission Meeting. Here it was decided that Mr. and Mrs. Woodberry should come to assist us. It was also decided to reopen our school on a new basis as a Bible School rather than a regular High School.

Report from Tenghsien - August, 1939

I shall not try to tell you of all the encouragements in the country and all evangelistic work, but our city church is typical of what is going on in most Stations and country fields. Our city service on Sunday morning has 1,000-1,500 people crowding it beyond capacity and with folks at the doors and listening from the road outside, to say nothing of an overflow of mothers and children in our Bible School Chapel. Four hundred were examined for baptism this spring, though not all were received. It is a day of unprecedented opportunity in China and we need to long to "work while it is day for night cometh when no man can work." Please pray for us. We appreciate your friendship and prayers and letters more than we can say.

I have charge of a Bible school for about 60 women in our Tenghsien compound. I love the work - do some teaching as well as having the management - so that the days are very full but very happy ones, and I do praise the Lord for all the opportunities.

We have in our Station a Theological Seminary, a Bible Seminary for educated women, an unregistered High School - all in one compound with Southern, as well as Northern Presbyterians, cooperating. We ourselves live in another compound within the city wall, from which the evangelistic work is carried on. My husband is a country itinerator....We have so many wonderful and new opportunities with the new eagerness to hear the Gospel and we are only too short of workers....

We look forward to the days ahead with mingled feelings - eagerness for all the wonderful opportunities - longings for the Holy Spirit's blessing and leading so that His name may be glorified in our life and work, and yet realizing that we go back to new uncertainties and changes as far as our status in the community is concerned. It is a matter of living day by day, safe in His care, and trusting our Father to make the way plain.

From Tsining Station Report for 1938-1939

DO YOU KNOW--

That we took care of 866 patients in our hospital this year?

That it costs us less than U. S. 10 cents a day to feed one patient?

That we did 13,300 treatments in our out-patient department?

That our operations included everything from cataracts and mastoids to foot and leg amputations?

That bullets were removed from heads, necks, hands, spines, chests, arms, abdomens, thighs, legs, and feet?

That each patient's chart has a record written by the evangelist regarding his spiritual growth during hospitalization?

That all of our nurses are baptized Christians with the exception of two who are studying for church membership?

That staff, students, and servants have studied the Bible and prayed together every Tuesday evening?

That one of our non-Christian patients, who came out of delirium, sat up in bed and urged her son and all her household to believe in Jesus?

That we have cared for patients of 9 different nationalities during this year?

Report from Weihsien - August 31, 1939

Our long term school continues to train young people, especially for Sunday school work. Two by two they went to nearby villages, usually on invitation. Some left at six on Sabbath morning and walked ten or fifteen miles. They were heartily welcomed by the young children. After the service, and classes, for which they were prepared, not only by general courses in child psychology, story telling, hand-work, and Bible, but also by a class on the particular lesson, they ate their own lunch and returned to report at an evening meeting. Much use was made of visual education - large Bible pictures and the Scriptograph, on outing flannel board with movable figures adhering to it. Over 2,000 children and adults were enrolled. Travel to and from the village was sometimes dangerous, for students are subject to suspicion as leaders of national activities. Some were searched, stripped, but testified to absence of fear as they trusted in Jesus.

In addition to this school - in the spring - there was a month's school for men from the country church, many were young men. After training in Bible, preaching methods, hymn singing, many returned to lead services in small centers where there was no pastor. Some were chosen to accompany preaching bands into new fields. This class was followed by a "pastors' retreat" and by a class of about 300 women and older girls. I enjoyed training about 50 of these girls to lead the singing of hymns in our new hymnal. After this, a smaller group of men gathered for more advanced Bible study.

This autumn I am to add a course in church history in the full term school - a short, inspirational course, interesting for Junior High students. Quite a job for me, especially in the Chinese language.

Medical work makes its demands on us - a hospital filled to capacity. The leper work continues.

Yih sien - June, 1939

Tuesday was our regular Evangelistic Workers' Conference which we have every two months. It was a good one and thrilling to hear the reports from the workers and pastors. The Taierschuang field reported over 600 inquirers in four places where they held examinations for baptism, and there were others where the pastor had not yet held examinations. About 700 are in classes in that field. They took in 70. In another place the usual congregation used to be 50 people, and 300 are coming. This is not due to financial help or the lure of assistance. They are meeting under the trees for the chapel holds only about forty. Pastor Cheng said that over 700 had come for examination in his field. The colporteur said that he used to sell about 5000 of the little Gospels in a year, but that he has sold that number in the last four months. We are completely sold out in the book room of most of the books and all the Bibles, and we cannot get them in fast enough to keep up with the demand. So if anybody thinks present conditions warrant a retreat, let him think twice! Somehow out of the crisis which this people is facing, God is

providing an opportunity to proclaim the "good news" of Jesus Christ as never before. We invite your prayers for ourselves in our days of preparation, for our fellow-workers both foreign and Chinese, and for the worldwide Kingdom of God in all lands.

EAST CHINA

Hangchow Child Welfare Work, August, 1939

In August we started our new summer program. The price of rice is soaring and our number has increased to 350 children. During these hot days we want to give them a larger measure of relief from the squalor of their surroundings, so we planned an open air program for all in our compound. The children are divided into seven groups with a teacher and one or two student assistants in each group. The program consists of singing, story hour, reading - for all but the youngest - and play periods on the green grass. The lesson periods are conducted in the shelters or under shade trees on the lawn. It is a beautiful sight to see them all at lessons or play. Their eagerness for both is touching! At the end of the period the groups file in order to the little school compound where their bowls of rice and American wheat, with vegetables, are awaiting them, these having been prepared by the young people not assisting in the teaching.

Women who need work have been busy making cool sleeveless little garments to replace the bulky, ragged and filthy ones many were wearing. Self-respect grows by leaps and bounds in new, clean clothing. The greatest change is seen in the older boys and girls, between the ages of ten and fifteen, who have taken on a new dignity to measure up to their new appearance and standing as "students." I wish we had baths for the boys, but they do fairly well with canal water at which we shudder. We have arranged a bathroom in our house for our homeless girls and it is kept busy all hours of the day.

The clinic is growing by leaps and bounds. We are treating nearly 400 patients on Thursday afternoons. The Church Missionary Society hospital sends a staff of nine doctors, nurses and technicians and we furnish an even larger number to register the crowd and keep order. On Thursday evenings we all feel we have done a day's work! People come for miles and bring their sick. As we see them crowding in the gate of the little school compound, all seeking help, we are reminded that it was such as these who followed the Master and cried to Him in their misery. The funds for the clinic have been granted by the China Council of our mission from special gifts from friends in the U. S. A.

Yuyao - August 26, 1939 - From Miss Duncan

First of all, may I thank you for your faith-filled prayers for me, for my Chinese co-workers, for the church, and for all the instruments of evangelism - such as hospital, Bible schools, Workers' Conference, evangelistic bands, etc. For the Lord honored your prayers and made it possible to carry on all these forms of work during the past year even in the face of uncertainty and real danger, to the glory of His Name and to the salvation of many souls.

At the Presbytery Meeting in Ningpo in May, 378 additions to the church were reported, making a total of 3679 church members; aside from these there are 2123 inquirers being instructed in preparation for church membership.

As to the hospital, two beds beyond capacity (35) are occupied; and a couple of days ago our two doctors treated 330 out-patients during that one day. The diseases prevalent at this time of year are typhoid, dysentery, and cholera - serious cases requiring much skill and careful attention and nursing. After the bombing attack in June, the cases were of mutilation of the body....A few days ago I saw one of the women, who had the lower part of one side of her face torn away. She can talk and eat now and is quite happy and grateful over her progress towards recovery.

Indicating the Versatility of Missionary Workers during the "Emergency" - From the Personal Report of Miss Grace Darling, Shanghai - 1938-39

The "period of emergency" in China has brought new responsibilities and opportunities to all of us. Last year furniture moving and property protection were new features in my life. This second year of the war I have been called upon to supervise the building of a wall and to do some public health nursing. During the summer of 1938 our Shanghai Station force was reduced to two - Miss Logan and me - so that it was necessary for us to carry on as best we could. Fortunately we had the help of the Misses Ricketts and Russell who were not able to go to their own station, Hangchow. These two ladies lived in our South Gate Compound and assisted with the work of Good-Will Industries, our relief project being carried on in our Nantao Christian Institute. Miss Logan and I were alternately teaching in the summer school carried on by Mary Farnham School in our refugee premises in the settlement and helping with the Good-Will work in the "occupied" territory. It was during this time that I had my first nursing experience while working in the clinic opened for our Good-Will workers.

This year South Gate has been my headquarters so that I could be company for Miss Hille who has been in charge of Good-Will work here in Nantao this year. I go daily by rickshaw, tram and bus to the Settlement to teach my classes in English and Bible at Mary Farnham School. Whenever I have an evening engagement I must stay at 16 Winling, our Compound in the Settlement for there is martial law in the South Section after seven o'clock. This "double" or "triple" life is difficult at times but it is all a part of getting work done in spite of the emergency.

Working under crowded conditions in our school quarters we feel closer to our Chinese colleagues on the teaching staff. We have been able to arrange for a weekly prayer meeting together and for several special times of Christian fellowship during the year. The interest of the girls of the school in Christianity is increasing and through Bible Classes, church services, school chapel we have opportunities for personal work with students. I have found more opportunities for work with students than ever before and I pray that I may be given wisdom and power in using these opportunities to help the students to come to a vital religious experience.

Soochow - Tribute to the Rev. O. C. Crawford, D.D.

As most of you know, Soochow was occupied by the invading forces in the autumn of 1937 and it was almost a year before anyone of our China missionaries could get back there. But, at the earliest possible moment, Dr. O. C. Crawford, who had spent almost forty years there, returned. A little later, Mrs. Crawford and their

daughter, Loretta, joined him. Dr. Crawford was due to return to America on furlough, and then retirement, in May of this year. He remained because he felt he could not leave Soochow in its time of deepest need. On July 22, 1939, after suffering an attack of cardiac thrombosis, he died quietly and peacefully in sleep.

The arrangements for Dr. Crawford's burial and funeral gave convincing evidence of the remarkable cooperation and friendship existing between the different missionary and church organizations in China at this time as well as a remarkable tribute of love and affection for Dr. Crawford. The various preparations for burial were made by the members of the Episcopal, Methodist, Baptist, and Southern Presbyterian Mission and Church groups. An additional tribute to his Christianity in the trying situations of the past year was the presence at the funeral of the Japanese Consul, the head Japanese Military Officer, another Japanese dignitary, and a Japanese minister. They were much impressed by the wide influence which Dr. Crawford had exerted during his long life. Among the Chinese, rich and poor all did their best to show their loving sympathy and the sense of loss they had sustained in Dr. Crawford's going.

From a letter by R. S. Lautenschlager dated August 4, 1939 - The yearning to be with those one loves when they are in dire distress is undoubtedly one of the great motive powers of life which God is using for the building of His Kingdom. How vividly this has been exemplified again by recent events in our midst. Just two weeks ago our senior missionary, Dr. Crawford died in Soochow where he had spent forty years of service - lacking two months. He and Mrs. Crawford were entitled to retirement this summer, and ordinarily would have left the mission field for a quiet retirement with their son in America. Although their residence had been left in an utter wreck after a year's occupation by the Japanese troops, and their personal belongings were a total loss, his heart could find its only "home" among the needy Chinese friends of Soochow. So they remained to toil oven in the heat of the summer. But now the All-wise Father has called him to his eternal home, while the mortal life was laid down in Soochow where his devoted and glorious spirit is enshrined in a thousand hearts. Yes, people may speak of devotion to family, of patriotism for country, or of loyalty to race; but these are yet frail sentiments compared with the "constraining love" that God has put into the heart of such selfless men. Withal the past two years have been rich with vital experiences and abounding with opportunities; the fullness of spiritual fellowship and eager response has been beyond anything known in the previous fifteen years. And well, - if things must be as they are, one would just rather be in the thick of it and see it through.

KIANGAN MISSION

Miss Null, Nanking - Personal Report - 1938-39

Never before have we had such fine opportunities for evangelistic work at Ming Deh. Many of our students have had very little previous contact with Christianity, but now eagerness to learn replaces the indifference against which we used to struggle. Thirty-three primary school pupils are enrolled as enquirers, seeking admission to the church. Seventeen of these have already been examined

three times. Their persistence shows that they are serious and while we feel they may not be quite ready for church membership, we must organize them at once into a class for special training. Eight students from our industrial school have been admitted to the church this year, as well as two of our teachers. There are 29 enquirers among the students in our industrial school.

My time is divided between general administrative work of the school and guidance of our religious work. ... Religious instruction is given in all classes three or four times a week. ... I have taught our sixth grade Bible class myself this year and thus gained much valuable experience. I have tried to provide our teachers with stimulating materials for use in our morning worship service. ...

I have spent much time helping the girls in our industrial school prepare for a weekly Christian Endeavor meeting held on Sunday afternoons with the girls from Dzin Deh Bible School. None of our girls are above sixth grade in academic standing, but many are over twenty years of age, and most are seeking a real Christian experience. ... How they work over these meetings, practicing the entire program before they present it!

Certainly the past year has offered us wonderful opportunities for work and one of our biggest problems has been to decide which task at a given hour was most important. Everyone lives under the strain of the uncertainty, insecurity, and tragedy of these dark days, but we are given strength for each day's work and that is enough. ... One of the great lessons of the war has been that no matter what happens, nothing can separate us from the love of Christ, and that Spiritual verities survive when everything else crashes to destruction.

From Personal Report - Paul R. Abbott, Jr.

Doors of Opportunity: These doors are indeed many, perhaps that of preaching the Gospel is outstanding. There are more inquirers in our churches than ever before, and those who come to be examined for baptism make a never ending line. I examined eighteen young people the other day, but only three were ready for this important step. Those not received this time will grow in the mean time. I have been privileged to baptize eleven persons thus far, one of whom was the mother of one of our pastors. I have also had the opportunity to preach regularly at our Shwang Tang Church the second Sunday in every month, and attend there and try to help out with the worship program when not preaching in the other Churches. I find that I preach on the average of three times a month, and enjoy it as the audience is always attentive and many young people are present. The Church is the only worthwhile character building that is left in occupied China and it must meet the needs of these young people.

From Dr. J. H. Daniels - Summer 1939

There is still a great need in the city where such a vast share of the health work was formerly carried by the government agencies. The educational leaven, which gave so largely to that former success, is largely gone from the existing society and it will take a lot of patient nurturing and watering before the green grass will sprout from the burned-over ground.... Where the population is the densest, down in the south city, an outstanding contribution has been made by Dr. Li and his helpers who formerly directed our rural health service in Wukiang and

other places. During these months he is carrying on two clinics daily, and each day his dispensary patients far outnumber ours. We are grateful, too, for the other Red Cross clinics carried on in a similar way by the Catholic Mission. In the rural field, two of our former Stations have recently been reopened.

Our most immediate need is for well qualified staff members, especially doctors. Their reluctance to return to occupied territory is quite understandable and again we need patience while we are thereby tied to detail duties. In the meantime we have started training again and the school of nursing re-opened in October. Twenty-two very promising students have been carried through their probation period and received their caps with due ceremony. Classes for junior and senior students started this past February. This fall, we hope that some students may be taken into the laboratory and pharmacy.

The social service department re-opened last fall under the direction of a promising, young, Christian lawyer who, because of her aged mother, sought refuge in our compound during the siege last year. In her childhood, as a tuberculous patient in our hospital, she had been restored to health through months of care, and the cheerful vigor with which she now serves is a joy to us all.

Special and first class patients are relatively rare, and very few come to second class. All beds are consistently filled with third class patients.... Expenses have been reduced to less than half of the former years but the patients cannot pay even a quarter of what they formerly did. In very round Chinese dollars without much margin for increased staff or standards, it is costing us Ch. \$10,600 a month of which the patients are paying less than half. Formerly, in normal times, they carried well over ninety percent of the costs.

Letter from Miss Hallock, Nansuchow (Suhsien) - August 7, 1939

Here it is the middle of summer and it seems only yesterday that I was home with the family, just a year ago. In June our Bible School closed after having a fine spring term. In March we had opened again, as some of you know, in the city on the Church Compound where we formerly held our classes. Even though two of our buildings were destroyed by bombing and fire, we found rooms for our classes and for the boarders. The space is cramped but all are thankful for this opportunity to learn to read and to know Christ. We have some fine consecrated teachers. It is a pleasure to work with them. We had about 85 students most of the term - twice as many as two years ago. The situation is making people think and realize that one needs more than material possessions in life. It has been an interesting term watching the women develop as the days pass.

Labor Relief in Showchow - 1939

A group of Christian women have cut out and tied up into parcels of two pairs each, 4,000 shoes. For making two pairs of shoes a woman receives \$1.00. The shoes are taken over by the local authorities and given out to refugees. They are made of materials bought locally and that means "relief" for small business people, -often times with no more than a small stand on the street. Even the shoe soles are made by hand and are a real work of art. If you could see the mobs of people trying to force an entrance and carry off a parcel of shoe materials, you would realize that this is no "sweat shop" project. Your gift (This was a gift of U.S. currency \$500) will be used for making a complete suit of cotton clothing for refugees, -so you may

think of about 1500 people provided with a change of clothing, to say nothing of the help to individual women making the garments,--shades of the widow's "cruse of oil!"

HUNAN

We are grateful to God that, with all the suffering of our Hunan Stations from bombings during the past spring and summer, our workers, as is indicated from the following reports, are carrying on valiantly, and that those who have been away for vacation, and furlough have been able to return and the two new missionary couples, who have been in language school, have gone in. We are hopeful that the invasion of Hunan is no longer a threat and that our workers there can be freed from this dread.

From a letter by Mr. and Mrs. Francis H. Scott dated September 1, 1939

Yes, Good News! We are now looking forward to going into our Station at Chenhsien, in southern Hunan, and by the time this reaches you we will very likely have completed a fascinating trip of 2000 miles by ship, train and car. Out here, though, there are complications to going off on a jaunt like this. First, Japan and China being at war, there is the problem of passing the lines and getting into inland China by a round-about route. Then, although we have a baby and must also take in all the imported supplies we will need for a full year (like milk, butter, sugar, etc.), we are limited to only hand baggage and what will be able to go in the car with Mr. Blackstone and us three when we drive in from French Indo-China. There are visas, military permits, health certificates and other red tape to secure, quite aside from our regular passports. Enroute, we must take quinine daily as protection against the malaria we will encounter when we arrive in Hunan. And lots of other detail! (Mission truck will take in additional baggage and supplies.)

July 19 from Taoyuan, outstation of Changteh

Our alarm of June 13th developed into alarm fruits. There is only 1/3 of Taoyuan left now. Our compound very narrowly escaped - with seven large eggs laid just outside the garden walls. An Anhwei teacher was killed by a flying bit inside the garden, not 30 ft. from where I was. There was grave danger from fire. The Orphanage building was destroyed by fire. We hung wet quilts on the upstairs veranda railings and prepared to fight fire. Had to put wet towels on our heads. But just when it looked serious the wind changed and the house in which I live was saved.

Ever since we have been busy among the destitute, the wounded (all civilians) and the bereaved. It is good to be able to save them from a measure of distress and discomfort; but it wounds the heart to see so much suffering.

God has prepared a faithful and unfrightened small staff for the work here. We have no doctor, but the nurses do valiantly.

Changsha - from a report of the work for the months of July and August

The Chinese principal of the primary schools has been in charge of the Changsha work during these months and he is doing a valiant service. His supervision extends from evangelistic services to a refugee bath house for women and children in the

Fuhsiang buildings in which, from May through August 20, 43,902 free baths were given. (The Fuhsiang School, as you know, is being carried on, for the present at Yuanling.)

From Hengyang Report for August, 1939

The hospital has been constantly kept filled. There has been a good deal of cholera and typhoid, but the hospital is better prepared than ever before to care for these cases. Fine new isolation units have kept each contagious case by itself. The problem of refugees is still a great one, and as the cooler weather approaches, we know it will be a keen one.

The fall promises much for all of us. These are wonderful days for us all, and we know we would not want to miss the experience God has given us could it be otherwise.

SOUTH CHINA

From a letter from Canton dated August 22, 1939

Our people are scattered. Dr. and Mrs. Kunkle are in Yunnan with the Union Theological College; Dr. and Mrs. Fisher in Hongkong; the Canton Schools with the exception of the Ming Sum School for the Blind and the School for Nursing at Hackett are carrying on in Hongkong and its environs; we are still carrying on a very interesting work with refugees at Paak Hok Tung (Canton). There are over 600 in our camp and almost a thousand children in our schools, including children from neighboring villages as well as from camps. We have few foreign workers but a fine national staff, mostly volunteers.

From Mrs. J. P. Snyder's letter of September 7, 1939 - News of all Stations

Mr. Snyder is superintendent of Hackett this year, and it is no easy job. The staff, Chinese nurses and doctors, are restless and worried, but our hospital has never had so many patients, - mostly poor people who need our help so desperately. There are sixty a day and often more in clinic, and the hospital beds are nearly full - 150 beds - so you can appreciate how desperately we hope to carry on the work.

It is so much easier to win these for Christ - so often we reach people who have never heard the message or wouldn't listen, being busy in the fields or in their shops, bound by ignorance and indifference. Now, shops destroyed, homes gone, danger in the villages having driven them from their homes, their hearts are ready for the healing words of love Christ has for them. It cannot be described - the joy one has in seeing a soul turn to Christ for new life and hope.

We have just finished three days of Mission Meeting so I have news of our other Stations. The H. V. Bradshaws were able to come from Linchow....They had motored down, but had to leave the car in Shumchun because of fighting, walk 25 miles and finish the trip in a small boat. Returning Mr. Van Etten and the Bradshaws will go to Haiphong where the Episcopal Mission has two driver-less trucks to be taken to a village very near Linchow and will drive the trucks in. Mrs. Van Etten and the boys cannot go, so they will live in Hongkong, putting the boys in school.

Yeungkong, our southernmost station, though suffering, because of bombings, is carrying on much as usual. Dr. Dobson, who retires too soon, has a wonderful work, going by truck to surrounding villages, for open clinic and services. Sometimes he can get to two villages in a day, though usually it is but one. He has slides of Christ's life, and health work, and a religious worker besides the driver who is an outstanding Christian young man.

It is wonderful that our work can go on, though it does take courage to live only day by day, in faith, trusting that God will help us to use every moment in winning others for Christ.

We cannot say "tomorrow", we only say, "Use us Lord today."

HAINAN MISSION

From a letter mailed in Hongkong, August 23, 1939

Our hearts are full of gratitude to God for sparing lives and property when Hoihow and Kiungchow fell to the invaders - not only the lives of missionaries but of our Chinese as well. And what stories of miraculous escapes many of them can tell!

Though things are more or less settling down in our Kiungchow Station, and the work goes on much as usual, our fellow missionaries in both Kachek and Nodoa are more circumscribed in their movements. They are, however, carrying on.

The port of Hoihow was opened June 20, so that there is more freedom of movement than there was for the first few months of the occupation.

At present, we are less isolated than we were; we live by faith and have no reason to doubt the future of our situation. We shall go on serving in His name and pointing all to a better and fuller life found only in our Saviour and Lord Jesus Christ.

LITERATURE ON CHINA

Recent Books on China in our Foreign Missions Library

The Board's Foreign Missions Library, 156 Fifth Avenue, New York City, has for loan, at no charge except for postage, books on China and the Far East, including the following recent titles: CHINA FACES THE STORM, by Rees; CHINA MARCHES TOWARD THE CROSS, by Cressy; CHINA THROUGH A COLLEGE WINDOW, by Sewell; CHRISTIANS IN ACTION: A Record of Work in War-time China, by Seven Missionaries; INSIDE ASIA, by Gunther; TODAY IN MANCHURIA, by Morton; UNCONQUERED, by Bertram.

CHINA MISSIONARIES ON THE FIELD

NORTH CHINA MISSION

Paoting (Tsingyuan)

At the Station - Dr. and Mrs. Williams Cochran; Dr. Myrtle J. Hinkhouse; Miss Florence Logan; Dr. Maud A. Mackey; Rev. W. A. Mather; Rev. and Mrs. W. C. Merwin; Miss Minnie Witmer, R.N.; Miss Marguerite Atterbury, affiliated.

At Peiping - Rev. and Mrs. A. M. Cunningham, H. R.

NORTH CHINA MISSION (Continued)Peiping (Peking)

At Antingmen, Erh T'iao Hutung - Miss Margaret E. Barnes; Dr. C. Clementine Bash; Rev. and Mrs. J. D. Hayes; Rev. and Mrs. J. P. Leynse; Miss Bessie C. McCoy; Miss Sara E. Perkins, R.N.; Miss Helen P. Scott, affiliated. At 49 and 50 Ku Lou Hsi - Mr. and Mrs. S. M. Dean; Rev. and Mrs. E. L. Johnson; Mr. and Mrs. C. C. Steinbeck. Yenching University, Peiping West - Dr. and Mrs. W. H. Adolph; Dr. and Mrs. Randolph C. Sailer; Miss Margaret B. Speer; Dr. and Mrs. L. E. Wolferz; President J. Leighton Stuart, affiliated. At the College of Chinese Studies - Miss Edith P. Thompson, R. N. (assigned to Hunan Mission); Dr. James L. R. Young (Station - Chefoo).

Shunteh

Rev. and Mrs. J. T. Bickford; Dr. and Mrs. H. E. Henke; Miss M. M. Judson; Dr. and Mrs. Ralph Charles Lewis.

SHANTUNG MISSIONChefoo

At the Station - Dr. and Mrs. W. L. Berst; Mr. and Mrs. W. C. Booth; Rev. and Mrs. George F. Browne; Miss Anita E. Carter; Mrs. F. E. Dilley; Dr. and Mrs. Donald A. Irwin; Rev. and Mrs. J. E. Kidder; Mr. and Mrs. R. A. Lanning; Miss Marguerite H. Luce, R. N.; Miss Tyra Melvia Westling. En route - Miss Caroline D. Beegle, R.N. Sailing Nov. 17 - Dr. Herman Bryan.

Ichow

Miss Katherine Hand; Dr. B. M. Harding; Miss Elizabeth Small; Dr. and Mrs. M. P. Welles; Rev. and Mrs. Kenneth W. Wilson.

Tengchow

At the Station - Rev. and Mrs. Harris G. Hilscher; Rev. and Mrs. E. J. Woodberry. At Chefoo - Mrs. Calvin Wight, H. R., 4 San Lane.

Tenghsien

Rev. and Mrs. R. M. Allison; Miss Alma D. Dodds; Rev. Dr. and Mrs. Watson M. Hayes, H. R.; Rev. and Mrs. Kenneth M. Kepler; Rev. Dr. and Mrs. A. N. MacLeod.

Tsinan

East Suburb - Miss Emma S. Boehne; Miss Mary L. Donaldson; Mrs. W. B. Hamilton, H. R.; Miss Hilma C. Madelaire, R. N.; Mr. and Mrs. A. A. Torrance; Rev. and Mrs. R. A. Torrey, Jr. Tsinan, Cheeloo University Campus - Rev. and Mrs. H. E. Chandler; Rev. Dr. and Mrs. H. P. Lair; Miss Hazel M. Myers; Dr. Annie V. Scott; Dr. and Mrs. Gerald F. Winfield. At Cheeloo University, Chengtu, Szechwan - Rev. and Mrs. Stanton S. Lautenschlager - Address c/o Phillips House, 32 Mody Road, Kowloon, Hongkong, China for forwarding.

Tsingtao

At 1-6 Tsiyang Road - Rev. and Mrs. R. G. Coonradt; Miss Ella M. Gernhardt; Mr. and Mrs. A. C. Owens; Rev. and Mrs. H. G. Romig; Mrs. T. N. Thompson; Rev. Courtland C. Van Deusen. At 9 Chekiang Road - Rev. L. J. Davies, H. R.

SHANTUNG MISSION (Continued)Tsining

Miss Helen E. Christman; Rev. and Mrs. W. C. D'Olive; Rev. Dr. and Mrs. C. M. Eames; Miss Helen B. McClain; Dr. and Mrs. F. G. Scovel; Miss Mary J. Stewart.

Weih sien

Miss Ruth A. Brack, R. N.; Mrs. John R. Dickson; Dr. and Mrs. Hosmer F. Johnson; Rev. and Mrs. G. Gordon Mahy, Jr.; Dr. and Mrs. E. E. Murray; Rev. and Mrs. Charles V. Reeder; Rev. and Mrs. D. Kirkland West. Sailing Nov. 17 - Miss Martha E. Wylie.

Yih sien

Miss Grace M. Rowley; Miss Maria M. Wagner, R. N.; Rev. and Mrs. Gardner L. Winn; also Mr. and Mrs. A. H. Reinhard, special workers.

EAST CHINA MISSIONHangchow

At the Station - Miss Juniata Ricketts; Miss Ada C. Russell; Rev. and Mrs. Kepler Van Evera. At Shanghai - Rev. Dr. C. B. Day; Mr. and Mrs. R. S. Lautenschlager; Miss Lois D. Lyon; Mr. and Mrs. A. W. March.

Ningpo

Rev. and Mrs. Archibald Roy Crouch; Miss Margaret B. Duncan; Miss Esther Mary Gauss. Sailing Dec. 16, 1939 - Rev. E. M. Smith, D.D. and Mrs. Smith.

Shanghai

At the Station - Rev. W. D. Boone; Miss Grace Darling; Rev. and Mrs. Irvine M. Dungan; Miss Bessie M. Hille; Miss Elsa M. Logan. In Soochow - Rev. and Mrs. Paul R. Lindholm. En route - Mr. W. D. Boone.

Soochow

At the Station - Miss Loretta Crawford; Mrs. O. C. Crawford; Rev. and Mrs. Paul R. Winn for language study. At Shanghai - Mr. and Mrs. Ralph M. White.

If you have no specific instructions from the missionaries themselves, we suggest that you address our East China missionaries in care of our Presbyterian China Council, 519 The Missions Building, 169 Yuen Ming Yuen Road, Shanghai, China.

GENERAL WORKERSChina Council and
General Workers Group

Shanghai - Miss Margaret A. Frame; Mr. E. C. Huebener (special term), P. O. Box 251; Rev. Dr. and Mrs. A. R. Kepler; Rev. and Mrs. F. R. Millican, 128 Museum Road; Rev. and Mrs. C. M. Myers, P. O. Box 251; Miss L. Byrd Rice, special worker; Mr. and Mrs. M. Gardner Towksbury; Dr. E. E. Walline; Dr. and Mrs. Ralph C. Wells.

All, except those for whom specific addresses are given, may be addressed - Care of Presbyterian China Council, 519 The Missions Building, 169 Yuen Ming Yuen Road, Shanghai, China.

KIANGAN MISSION

Hwaiyuan

At the Station - Miss Helen E. Boughton; Rev. and Mrs. Kenneth Campbell; Miss H. R. MacCurdy; Dr. Agnes G. Murdoch; Miss Margaret F. Murdoch, R. N.; Miss Mary Cole Murdoch; Miss Florence B. Patterson; Rev. and Mrs. Arthur M. Romig; Miss Harriet Stroh; Dr. and Mrs. T. M. Yates. At Cheeloo University, Tsinan - Dr. and Mrs. R. J. McCandliss (transferred temporarily).

Nanhsuchow (Suhsien)

Miss Dorothy L. Clawson, R. N.; Miss Adelia C. Hallock; Miss Anita R. Irwin; Dr. and Mrs. Horace H. Whitlock.

Nanking

In Nanking - Rev. and Mrs. Paul R. Abbott, Jr.; Miss Ellen L. Drummond; Miss Jane A. Hyde; Miss Miriam E. Null. In Shanghai - Miss Mary A. Leaman, H. R.; Rev. Dr. and Mrs. C. Stanley Smith. In Chengtu - Mr. and Mrs. A. T. Roy, c/o Rev. Olin Stockwell, Chengtu, Szechwan, China.

The University of Nanking and Ginling

In Nanking - Dr. and Mrs. J. Horton Daniels; Miss Grace Bauer, R.N.; Mrs. Lawrence Thurston. In Chengtu, Szechwan - Dr. J. Lossing Buck; Miss Ruth Chester, Ph. D., affiliated; Mr. and Mrs. Peter L. Bannon; W. P. Fenn, Ph. D. and Mrs. Fenn; Miss Elsie M. Priest, affiliated; Rev. Dr. James Claude Thomson. In Shanghai - Mrs. J. Claude Thomson.

Showchow

Miss Mabel S. Jones; Rev. and Mrs. D. B. Van Dyck.

HUNAN MISSION

Changsha

At the Station - Miss Ethel L. Davis. At Yuanling - Miss Gertrud R. Bayless; Miss Elizabeth S. McKee. At Kuming, Yunnan, 96 Shu Ling Kai - Rev. Dr. and Mrs. W. H. Clark.

Changteh

At the Station - Rev. and Mrs. E. J. Bannon. At Taoyuan - Miss M. Muriel Boone. In Shanghai - Rev. A. H. Birkel. En route to China - Mrs. A. H. Birkel.

Chenhsien

At the Station - Mrs. George L. Gelwicks; Rev. and Mrs. Frances H. Scott; Dr. and Mrs. James A. Stringham. At Changsha - Rev. W. T. Blackstone. At Shanghai - Mrs. W. T. Blackstone.

HUNAN MISSION (Continued)Hengyang

At the Station - Miss Lucinda Gernhardt; Rev. R. F. Kepler; Dr. and Mrs. F. W. Newman; Rev. and Mrs. Theodore F. Romig. In Shanghai - Mrs. R. F. Kepler, c/o Presbyterian China Council, 519 Missions Building.

Siangtan

Rev. Dr. and Mrs. T. W. Mitchell; Miss Catherine T. Woods.

SOUTH CHINA MISSIONCanton

At Paak Hok Tung - Miss Lois L. Armentrout; Rev. C. H. Lewis; Rev. and Mrs. Herbert F. Thomson. At Fong Tsuen - Miss Alice M. Carpenter; Miss Alice H. Schaefer. At Hackett Medical Center - Miss Mary W. Bischoff, R. N.; Miss Edna Burkwall; Miss Gertrude Hill; Dr. and Mrs. James F. Karcher; Miss Grace Rupert; Mr. and Mrs. James Paul Snyder; Miss Rena D. Westra, R.N. In Hongkong - Rev. Dr. and Mrs. A. J. Fisher; Dr. and Mrs. Chester W. Lawson; Mr. and Mrs. Henry Barron Refo. At Hsichow, Yunnan via Tali - Rev. Dr. and Mrs. J. S. Kunkle. At Lingnan University - Rev. Dr. and Mrs. James M. Henry, affiliated.

Linh sien (Linchow)

At the Station - Dr. and Mrs. Homer V. Bradshaw; Rev. Dr. and Mrs. C. G. Fuson; Rev. A. H. Van Etten. At 11 Cheung Chau Island, Hongkong - Mrs. A. H. Van Etten.

Yeungkong

At the Station - Rev. M. S. Ady; Dr. W. H. Dobson; Rev. and Mrs. H. H. Pommerenke; Miss Vella M. Wilcox. At Cheung Chau Island, near Hongkong - Mrs. M. S. Ady. At Canton (True Light Refugee Camp) - Miss Florence F. Pike.

All Canton missionaries, except those for whom specific address is given here or has been given by the missionaries, may well, for the present, be addressed: Care of The Phillips House, 32 Mody Road, Kowloon, Hongkong, China.

HAINAN MISSIONKachek

Miss Margaret Burkwall, R. N.; Rev. and Mrs. Arthur E. French, Jr.; Dr. and Mrs. Stuart P. Seaton; Miss Mary H. Taylor; Rev. and Mrs. D. H. Thomas.

Kiungchow

At Hoihow - Dr. and Mrs. Nathaniel Bercovitz; Miss Grace Macdonald; Miss Caroline I. McCreery, R. N.; Dr. Esther M. Morse; Rev. J. F. Steiner. At Nodoa - Miss N. M. Moninger. In Kiungchow - Miss Alice H. Skinner; Rev. and Mrs. David S. Tappan.

Nodoa

At the Station - Dr. and Mrs. H. F. Burkwall; Rev. Paul C. Melrose. In Kiungchow - Mrs. P. C. Melrose.

Ordinary mails from China are slower than usual since the beginning of the European conflict and, beginning September 1, 1939 because of the extreme fluctuation in exchange, postal rates from China to the United States are double what they have been. Rates from the United States to China have not changed. That your letters are eagerly anticipated is evidenced by the following paragraph from a missionary who has been in China just a bit over a year: "May I say that we want to thank those of you who have written us. You would be surprised how eagerly we read anything from 'home.' A good old stamp from America looks mighty good."

You will, of course, keep in mind that there is censorship in all the occupied area. And that it is not safe, except as instructed by your missionary friends, to send packages of value. Books and magazines go through with fair regularity.

Dr. Ruland, the Board's Secretary for China, is visiting the China Missions this autumn and winter. It is my privilege to substitute for him in the Board's Offices during his absence and send you this Bulletin.

Very cordially yours,

Paul R. Abbott,
Acting Secretary for China.

P.S. - Christmas packages for the missionaries in the North China and Shantung Missions may be sent to the Stations; East China, Kiangnan and Hunan to the China Council, 519 the Missions Building, 169 Yuen Ming Yuen Road, Shanghai; South China and Hainan and to those in Chengtu, Szechwan to the Phillips House, 32 Mody Road, Kowloon, Hongkong; for those in Kunming, Yunnan, direct.

P. R. A.

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From the Christian Science Monitor for Oct. 26, 1939
JAPAN DRIVES AGAINST CHRISTIANITY IN CHINA

Tokyo finds tendency to self-reliance among the Chinese under tenets of Christian faith.

By Randall Gould

SHANGHAI, Oct. 25 -- Even religion is being pressed into service by the Japanese Army in its effort to break Chinese resistance.

Christianity is a prime object of the new Japanese pressure, despite the recent official recognition of Christianity in Japan. Doubts expressed in Japan about the Government's motives in recognizing Christianity, are now echoed from China.

The Japanese religious spearhead assumes several forms. There is an increasingly hostile attitude toward Christianity on the ground that it stiffens Chinese initiative and self-reliance.

(Americans arriving today from the interior reported at Peiping that anti-Christian campaigns are becoming increasingly menacing, both in sections dominated by the Japanese Army and by Chinese Communists, according to the Associated Press.)

Buddhist Consolidation

In various subtle ways the Japanese are seeking to infuse Chinese with "revived" or "reformed" interpretations of their ancient beliefs.

An ambitious "Hundred Year Plan" for "cleansing" Chinese Buddhism has been publicized at Hangchow, one of China's main religious centers. The aim is to bring Chinese Buddhism with its millions of followers in line with Buddhism as practiced in Japan.

Also, the moral doctrines of Confucius are being strongly stressed by the Japanese with particular reference to their most reactionary interpretations. It appears that Confucianism is felt to hold considerable possibility for Nipponese use, particularly in its emphasis on the obligation of the ruler to rule and of the people to submit themselves to disciplinary authority without question.

Textbooks which formerly stressed the admirable qualities of Dr. Sun Yat-sen's teachings and particularly of the "Three People's Principles," sometimes made understandable to American students by a comparison with Lincoln's phrase regarding government of, by, and for the people, now show no sign of such teaching but instead they expound what is called the "Renewed People's Principles" which are based upon Confucian ethics.

Although Confucianism is looked upon today rather as a doctrine or rule of conduct than as a religion, it appears certain that it will clash more or less head-on against the Christian religion as this has been interpreted in China.

Christianity has stood for the rights of the Chinese both as a nation and as individuals. Today it is particularly linked with ^{the} names of Generalissimo and Madam Chiang Kai-shek, and with the Soong family generally, including Dr. H. H. Kung, the Finance Minister and Executive Yuan head, who is married to a Soong. Foreign missionaries have protected and aided the Chinese civilian population imperiled and made to suffer deprivation through war.

That the Japanese military are less than lukewarm toward Christianity in China has been made amply clear although in some specific instances there has been a different and more encouraging record.

One apparently well-authenticated story, discussed in Shanghai and given American missionary authentication, says that one group of Christians about to be shot by the Japanese was spared because the captain in charge was affected by their fortitude in singing a hymn as their last gesture. That type of anecdote is unfortunately rare and as a usual rule the Japanese Army has displayed irritation over the "interfering tactics" of Christian missionaries, coupled with distrust of their converts as "foreignized" and departing from the good old ways.

Chinese Cling to Culture

It is an interesting fact that Japan's own Shinto is not being exported to China, though the Buddhism with which it is intertwined is an import to Japan from India by way of China. The difficulty in the way of giving Shintoism to China, it would appear, is that Chinese can hardly be expected to shape their ancestor worship toward the Japanese Emperor as head of the national family, as is natural to the Japanese. It is understood that something has been accomplished in identifying the onetime kings of Korea with the Japanese imperial family, but it is hardly deemed possible to persuade the Chinese to regard the Emperor of Japan as a national family head, as both Chinese and Japanese recognize the superior antiquity of Chinese history, culture, and religion.

It is perhaps too early to try to anticipate just how the Japanese plan to shape Chinese beliefs, but certainly the general aspect in occupied areas is, as indicated, that Confucianism will be encouraged, Buddhism will be tolerated, Shinto will appear only for Japanese in the occupied areas (there is a fine Shinto shrine in Shanghai for Japanese, its wood having been brought from Japan) and Christianity has a dim and uncertain future--all these things presupposing a continued Japanese ascendancy over considerable areas of China. What the Japanese want out of the Chinese is docility. They will not encourage any religious or other teaching that stresses nationalism or initiative, it seems clear.

Shanghai, China
October 26, 1939

Dear friends:

Dr. Walline and I have now completed our visit to 11 of the 12 Presbyterian mission stations in the northern part of China. It was impossible for us to reach Tengchow, but Dr. and Mrs. Hilscher, the only two missionaries in the station at the time, came out to Chefoo, and a full discussion with them of the situation in that field helped to make up for our inability to see the work first hand.

We were accompanied by Rev. John D. Hayes, Chairman of the North China Mission, and later by Rev. Harry G. Romig, Chairman of the Shantung Mission, in our visits to the stations of their respective missions. They rendered invaluable help in planning our program and making all the travel arrangements whereby we were able to complete a very heavy schedule on time. Their familiarity with the work of each station assisted us very much in getting into the heart of each situation.

After five days in Peking and another spent on the beautiful campus of Yenching University as the guest of President Leighton Stuart, we proceeded southward on the Peking-Hankow Railroad, visiting Paoting and Shunteh. From there, it took us three days of tiresome railroad travel to reach the first station in Shantung Mission. One day we spent eight hours in traveling 60 miles. This suggests the extreme difficulty the Japanese are having in keeping their railroad lines open. For the most part there are no night trains. Either a pilot engine precedes the train or else empty freight cars are carried in front of the engine, with the expectation that the train can be stopped before the engine is derailed. Nevertheless, in one short stretch of railroad in Shantung just before our visit there were five wrecks in two weeks. One wreck left such a mass of demolished equipment that there had been no effort to remove the ruins, but a switch had been constructed around the wreck to permit the trains to pass by.

Our visit to Shantung took us from the stations in the southern part of the province to Tsinan, the capital, then down to Tsingtao and thence by steamer to Chefoo. One of the most exciting parts of the journey was our trip into Ichow, located 60 miles from the nearest railroad point. This motor road passes through guerrilla territory, but the Japanese are trying desperately hard to keep the road open for their military trucks, while the guerrillas continue to tear up the road nearly every night. Fortunately, a Model T Ford of the year 1925, which had not been driven for over two years, seemed to have some more travel in it, and we decided to attempt the journey in it. We took off the top of the car so that we could be seen more clearly and from the rear there waved an American flag large enough to be seen from such a distance that we felt reasonably safe from the danger of shots being fired at us through mistaking us for citizens of another foreign country. That Ford lived up to its best reputation in negotiating the rough roads and half broken stone bridges, enabling me to visit the station where I spent the second year of my missionary service.

But I have not yet mentioned all the difficulties of our missionary journey. Military passes had to be secured; at different points we had to show cholera, typhoid and smallpox immunization certificates. At each railroad station we were confronted with a representative of the military police and the usual series of

questions. There were frequent inspections of baggage, mostly of a perfunctory nature. Sleeping on our baggage on the station platform; snatching a few hours of sleep in a Chinese inn; spending a night with three Roman Catholic fathers who generously shared their quarters were some of the varied experiences that came our way.

Considering the fact that we were traveling through an area of military occupation, we received, on the whole, courteous treatment. Once when the engine of our train was derailed, a high Japanese military official invited us to join him and his military escort on a special train, consisting of an engine and three loaded coal cars, which had been quickly prepared to carry him to the railroad junction. We felt sorry for the other passengers who were left behind, but we were grateful for the privilege of riding on top of the coal. On reaching the junction, we found that our train was being held for this official, and we were able to proceed without any delay. In North China, there has been a very strong anti-British movement, which has closed many of the British mission stations and seventeen of their hospitals. But everywhere we found a very friendly attitude toward us as Americans on the part of those in power, a much more friendly attitude, due to the change in the international situation, than we would have found three months ago.

What a rich compensation we received for these inconveniences. The welcome extended to us by our missionaries and the Chinese Christians will never be forgotten. Living under the strain of the uncertainties and tensions that all our stations face, each Christian community seemed to feel that we were able to bring a ministry of understanding, encouragement and some measure of practical helpfulness. Personally I feel that apart from all other values, what our visit meant in encouraging the small missionary group in each station has made it very much worth while. One cannot pass through this experience of fellowship with these servants who are living daringly for Christ without having his own life greatly enriched.

In general, the program of our visit consisted of an inspection of our property, a discussion about each phase of the work with those related to that department, a station meeting, and a meeting with the Chinese Christian leaders when they were able to speak most frankly in presenting the viewpoint of the Chinese coworkers.

The situation in each station differs somewhat, but there are certain common elements. While we found no critical situation in any of our stations arising out of the military occupation, there is severe tension in all of them, due to the very atmosphere in which the missionaries are forced to work and the uncertainties that make difficult any extensive planning. There is a lack of freedom that one feels but cannot describe. We in America cannot know what it means to live where a spy system reaches everywhere. The military occupation is insecure, with military skirmishes often in the neighborhood of the mission compound. The contest between the powers that be and the guerrillas leaves the territory without police protection, with exposure to the dangers of banditry.

Many of the best Chinese leaders are in West China, and the missionaries, as a result, are carrying a double load of responsibility. Much of the substantial life of the church has also moved westward. The churches are crowded but the new congregations are made up, for the most part, of the people too poor to flee. This means a very large new constituency, still untrained in worship and in all other aspects of the Christian life. But they are an eager and responsive people, deserving of our very best. Our mission compounds are no longer refugee camps,

although the enrollment in the girls' schools and the Bible Training Institutes are larger, in part due to the greater security for girls we can offer. A large job of relief work, however, remains. The people are almost all destitute, and in the cities and villages life is so stagnant that there are few ways of earning a living. Added to this is the Tientsin flood, one of the most serious in China's history, leaving multitudes of people homeless with their crops destroyed. Our hospitals are taxed to capacity, but medical service in most cases must be freely given, making urgent the amount of \$25,000 to be raised as a special fund by the Board for our Medical Emergency Needs.

Above all, the morale of our missionaries and their Chinese colleagues is fine. The two groups have been brought very close together through this crisis. One feels that each missionary group, although sadly crippled by the losses of recent years, is doing a magnificent job. One is impressed by the splendid way in which the equipment of our stations and the programs of work have been so fully adapted to meet this changed situation. Our hospitals, facing the handicap of being understaffed and the difficulty of securing medical supplies, are rendering a great Christian service to the suffering people of China. One is heartened to find in all the varied forms of educational work the large emphasis being placed on training for Christian leadership. One is deeply stirred by the unusual, even unprecedented evangelistic opportunity that is ours throughout this stricken area. In fact, the more severely the people have suffered, the more eager they are to receive the Gospel of Christ.

To illustrate what a challenging opportunity faces us throughout the occupied area, I shall mention only one station. Yih sien, with its missionary staff of three women and one man, was in the area of very severe fighting. Tai erchwang, where the Japanese received their first serious set-back, is in this district. Our station compound sheltered 7,000 refugees. Our small staff carried a very heavy load during those days of peril from fighting, and in the period of serious tension which followed the occupation. Today the number of people to be received into the church is only limited by the small group of leaders we have to train those preparing for baptism. The pastors have been very careful in receiving applicants into church membership, but over 600 people were added to the rolls of the churches of this station during the year, a far greater number than in any previous year. We were in Yih sien on a Communion Sunday. The pastor and elders of that church had spent four full days preceding Sunday, examining candidates for baptism to the number of over 400. That church is fully supporting its own pastor and also two additional workers to assist the pastor in the training of these many earnest seekers. Our meeting with the Chinese pastors and church leaders became a testimony meeting as each one told of the glorious opportunity God had prepared in his field.

Truly the harvest is plenteous but the laborers are few. I left for Shanghai with mingled feelings; gratitude and rejoicing that such a great opportunity is ours for sharing Christ with such large numbers of people most eager to know Him; and sadness and penitence that our church at home, by its inadequate support, has allowed our missionary force to become so crippled that we cannot take full advantage of this open door.

Sincerely yours,

Lloyd S. Ruland

From the New York Herald Tribune Oct. 27, 1939

MME. CHIANG KAI-SHEK ASKS U.S. TO CHECK JAPANESE AGGRESSION BY BANNING WAR AID

Chinese Leader's Wife Urges Return to Tenets of Religion

Address, Read by Mrs. Theodore Roosevelt, Tells of Nation's Struggle Against Attack and Calls for an Era of 'International Decency'

The complete text of the speech by Mme. Chiang Kai-shek, wife of the Chinese Generalissimo, as read at the Forum on Current Problems yesterday by Mrs. Theodore Roosevelt, follows:

The opportunity to speak to the Herald Tribune Forum on the subject, "The Challenge to Civilization," is one I avail myself of with mingled feelings. It was in China, my native land, that the Japanese struck the first blow at all those fine principles which liberty loving peoples have held sacred as the incarnation of civilization and the hallmark of democracy.

Eight years ago, without justification and without declaration of war, the Japanese invaded Manchuria and annexed it. They tore up treaties, used international law codes to light the fires of barbarism and defied democracy with threats and with brandished weapons.

The democracies did nothing. Nor did we at that time, because we were counseled to have an abiding faith in the League of Nations and in the infrangibility of treaties. How vain our faith and our inaction proved to be you have reason to know. But others in the world did act. Those who dreamed of power at any price quickly took advantage of democratic inertia.

China Struck Back

Their vast armies of aggression were soon ruthlessly crushing out of existence the lives and the liberties of many free peoples in various parts of the world. Japan also accepted new encouragement, and the tramping of her troops and the crashing of their bombs were soon heard in China proper, while their diabolic licentiousness was given free rein.

For two and a quarter years now the Japanese have been venting their criminal ferocity on us. This time we depended on no one. Weak though we were to meet the formidable might of Japan, we struck back. We are still fighting and we shall continue to fight, although our trust in Western civilization was rudely shocked by what looked like complete abandonment by the democracies of the treaties they had signed to guarantee human decency and to safeguard China's sovereignty and her national integrity.

Could we, left alone as we were, be blamed for feeling that while the aggressor nations had openly challenged civilization, the democracies were quite indifferent as to its fate? What conclusion do you think we could draw from the knowledge that the great United States was supplying Japan with all the gasoline, oil and materials she needed to enable her to continue to send her airplanes and her mechanized forces about our land to blast the lives out of our people and to raze our homes to the earth?

U.S. Gave Ray of Hope

Yet, incongruously, it was from the government of the United States that the first ray of hope and encouragement ultimately came to us that the aggressor might be called to account.

For that hope and that sign we were deeply grateful. The recent abrogation by the United States of its commercial treaty with Japan was the first open step taken by any democracy, since aggression began, in condemnation of Japan's treachery and inhumanities. The people of China now hope that America's denunciation of criminal aggression and her avowed proscription of force as an instrument of national and international policy will not be allowed to cease there. Nor has it, if the forthright warning conveyed recently to Japanese leaders in Tokio by American Ambassador Joseph C. Grew is to be regarded as a criterion.

Oh, how I have urged all these years that some such frank warning be given the uninformed Japanese people! Oh, how we of China have looked for it and hoped for it from all the democracies!

Asks Direct Action

Our stricken people can now only hope that the United States will fortify that statement of her intolerance of Japan's continued flaunting of international rights by expressing with all the solemn weight that is warranted, her definite refusal to be a partner any longer to Japanese inhuman destruction of Chinese life and property.

The United States can do that by withdrawing from Japan the facilities hitherto granted her to obtain from American sources the means she has so long used with ruthless barbarity to effect that destruction.

We feel we are justified in that plea--because for America to do otherwise should be tantamount to her admission that civilization had foundered and that the gods expediency and mammon had been set up in the temples of men's minds and hearts to replace the real God in which America always has declared she places her trust.

The tragic calamities which now menace civilization are surely born of the appalling facility with which so many men in so many parts of the world--in order to shirk their responsibilities and trim their financial sails to the totalitarian typhoon--have been bending backwards at the shrine of expediency and mammon, instead of bending forward in humble and contrite supplication to their hitherto acknowledged God.

Door Closes on Religion

Thus, the very door of diplomacy seems to have been slammed shut upon religion. Yet, religion is the main pillar of civilization and without it there can be no international righteousness, no justice, no common decency and no guarantee of the honoring of the pledged word. There can presently be no confidence in treaties because as we know now, treaties uninfluenced by religious scruples are violated just as soon as they become irksome to unprincipled governments which are covetous and which contemplate irregularities in seeking possession and power.

The word of men as embodied in international documents appears to be fast becoming without bond, without standing, without worth. If civilization is now to be saved we must recover that unselfish devotion and fervor which characterized the medieval crusaders. We must regain power and stand unflinchingly for those high principles upon which democracy was originally formed so that the liberty of men and the sanctity of human rights shall not disappear from the earth.

Without religion no state can long endure. That now should be clear enough. If religious principles governed all treaty makers there would be no treaty breakers. If religious feeling beat in the hearts of would-be destroyers there would be no destruction.

Chinese First Victims

If religious thoughts entered the minds of those who profit from the sales of munitions to international lawbreakers for subjugation of victims by aggression, there would be no aggression and there would be no victims.

We Chinese women and people are, however, victims--the original ones, in fact--of the resurrection of barbarism that has practically supplanted international treaties and codes and stained with shame this advanced period in our so-called civilization.

The very fact that this should be so in this year of grace 1939 is a remarkably sad commentary upon modern ideas of upholding the worth of treaties whose humanitarian safeguards supposedly were characteristic of civilization.

But when religion and all that it implies returns to inspire and govern men in all their relations with their fellows, it is certain that international decency of conduct will also return. It is certain, too, that jealousies, injustices, suspicions, antagonism and war will quickly vanish and that right will prevail for the lasting good of humankind.

To restore peace that passeth all understanding in personal and world affairs, we women have a mighty task imposed upon us. The opportunity to do great good has been given us by this near breakdown of civilization, by this abominable prostration before the fetish of expediency, by this sight of millions of men marching to their doom, by this unparalleled orgy of selfish and wicked use of brute force to destroy humanity in a mad will-o'-the-wisp pursuit of personal power.

Throughout the ages the progress of civilization and the stability of society have been measurable by the amount of influence for good that women have exercised in their communities. It is a heritage that we women can not ignore. It is one that we must uphold, one of which we must be worthy.

There is no standing still, no going backward. We can only go forward, and we should do that in the spirit of the crusaders with their invincible cross ever before them.

Unless a radical change comes over the hearts and the minds of men, some of us, at least, will live to see civilization perish by the very means used so long and so ruthlessly to destroy China. There is only one thing that can prevent such a disaster to humanity--it is religion, whose partial eclipse I lament.

When national consciousness and individual consciousness are developed through a belief in religion, when religion is accepted as the central pivot and motivating force of life and conduct, then the doom of civilization may be averted, but not until then.

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NEWS NOTES

DARLEY DOWNS

September Meeting of the Executive Committee

It was agreed to request the churches of Japan to make a special offering on October 1 for relief of the flood sufferers in Tientsin.

It was agreed to cooperate with the national Y.M.C.A. in welcoming a delegation of Chinese Christians from the Christian League of Hongkong and Central China, suggesting the time of our annual meeting as the most appropriate date for the visit.

It was agreed that denominations not yet members of the Council but having less than the 600 members required for membership under the present constitution should be permitted to join on an associate basis, the delegate having the right to attend and participate in the annual meeting but not to vote and their membership fee being set at half the regular ¥70 per member.

Concerning evangelistic work for Japanese residents in North China, it was agreed to refer the matter to a conference of the heads of evangelistic work of the various denominations. In Central and South China, religious work is to be carried on in cooperation with the Religious Unity League (Daido Remmei).

The annual meeting was fixed for November 1 and 2 at the Reinanzaka Church in Tokyo. The chairman and general secretary were asked to arrange to convey greetings to the General Assembly of the Nihon Kirisutokyokai (Presbyterian), Tokyo, October 6 to 10; the Kumiai (Congregational General Council), Kyoto, October 6 to 9 and the Methodist General Conference, Kamakura, October 19 to 24.

It was reported that a committee was planning a great general meeting of Christian laymen in the Tokyo area for November 3, the Emperor Meiji's birthday. The meeting will probably be held at Aoyama Gakuin, with sessions out of doors weather permitting. They hope to secure an attendance of 10,000 people. Special invitations will be sent to delegates to the annual meeting of the Council, which closes on the preceding day.

United Evangelism Movement

Dr. Kagawa's meetings in Tochigi prefecture September 11 to 14 were signally blessed. Nearly every church is small and the work in general has been rather discouraging. Attendances of five to seven hundred in towns like Utsunomiya, Yaita and Oyama, with over one thousand at meetings in schools, are practically unheard of heretofore. Dr. Kagawa attributes much of the success of the meetings

to the fine preparatory work done by Mr. Kurihara and emphasizes the need of similar careful preparation for all campaigns. Plans are being laid to do this particularly in Shizuoka prefecture. Dr. Kagawa is scheduled for a very full program in Korea November 7 to 26. Special speakers are requested by eight Christian schools for meetings in October and November.

Secretary Nara of the Y.M.C.A. reports unusual enthusiasm among university students for evangelism. A strong committee of eleven men representing all the principal Tokyo universities has been organized and is pushing vigorously several different forms of work. A student mass meeting is to be held at the Hitotsubashi auditorium in Kanda November 10. They have set up a budget of ¥1,300.00 and the students are determined to raise it entirely by themselves. Mr. Nara is to help in setting up similar plans in the Kyoto—Osaka—Kobe region.

And So Forth

Secretary Ebisawa had an article in the Japanese section of the August Bulletin on "The Cultural Contribution of American Christianity to Japan." He points out how the west has advanced upon the rest of the world with both military force and economic penetration, during the past two hundred years. He gives thanks that along with this has come the Christian missionary movement; and feels that had it not been for that, the story would have been a vastly more tragic one. In this connection he assembled figures from 19 of the principal American mission boards and finds that in the last ten years only, and for educational and social service buildings and land alone, these boards have given Japan a total of ¥15,138,353.

The general secretary of the Spiritual Mobilization central committee, Viscount Okabe was baptized as a boy and still continues deep interest in Christianity. His father, a Yale alumnus, put him in the home of Rev. and Mrs. Hiromichi Kozaki for two years while he was attending the Peers' School. At the recent meeting of representatives of Buddhism, Christianity and Shinto the viscount

THE NANKOIN
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Dr. K. TAKATA
 ABOUT 2 KM. FROM TIGASAKI RAILWAY STATION

laid great stress on the necessity of deep religious faith.

At this same meeting a representative of the less than a century old, but rapidly growing, Shinto sect of Tenrikyo, reported that 110,000 of its believers are definitely registered for full time free service to the community. They report to local government offices and are grateful for the privilege of putting in a full day of labour no matter how servile or arduous it may be. The spiritual value of free service to others is one of the primary tenets of this sect, along with faith healing. It claims over six million adherents.

A small group of missionaries have been studying for some months the "causes and cure" of the present Sino-Japanese conflict. One member of the group, Rev. John C. Smith, wrote the following as a conclusion to the section on "Causes."

"The reasons that have been outlined above are important reasons. Many of them are fundamental, but underlying them all is another. After all even if most of these causes for trouble were eliminated the result would be only a modification of the conflict the conflict would still remain. For fundamentally this conflict cannot be separated from others in history, and in the present, where nations compete with one another for prestige and for economic and political power. In the last seventy years Japan has come to be one of the great powers of the world only to discover that other great powers had already appropriated the available economic and political privileges, even on the neighbouring continent which would seem to be Japan's natural sphere. If Japan is to be one of the world's great powers she too must have spheres of influence which she has penetrated economically and politically. Otherwise she may be at the mercy of other powers which have them. For economic power and power for national defense are the weapons which nations use to maintain national prestige.

We know there are other national ideals and there are other methods of securing them. But the truth is that no great nation has in the past achieved national prestige or protected it after achievement by other than economic and military power. It is unreasonable for us to expect Japan

to abandon at this late date the pathway by which other powers have come to prominence and the methods by which those powers are even now maintaining their prestige. If the situation in the Far East were duplicated in America or in Europe we would find nations there reacting in much the same way. These are the accepted methods by which modern sovereign nations compete for power.

Those of us who believe in a brotherhood larger than that of individual sovereign nations do well to concern ourselves with these symptoms of disease in the Far East. But we would be wrong to consider them as a peculiar and special Far Eastern disease. They are the symptoms of an international disease of long standing. The symptoms may vary in different localities but the disease is the same.

In other words we are confronted in the Far East with another expression of an historical process—a process in which we are all involved. That in no way excuses the guilt of the countries involved,—it simply widens the basis of guilt to include all modern peoples. And our guilt makes it even more necessary that we seek a solution. As Christians we must have deep sympathy for peoples who are caught in the process. And any solution we offer, if it is to be real, must strike at the very basis of the competitive system whereby sovereign nations seek to achieve and maintain prestige and power."

日本基督教會第五十三回大會 十月六日

聯合時局奉仕委員會
常務會を去る十二日正午聯盟事務所に於て開催し、中支大同聯盟の現狀につき小林説氏より報告あり。上海より來京中の古屋孫次郎氏更に之を補足し、次で本年度事業の企畫及び經費の問題につき協議したが、之は尙ほ委員長、會計幹事に於て検討を重ね聯盟總會に報告する事となつた。尙ほ國民精神總動員に對する宗教團體の活動に就て曩に宗教協進會に於て文部大臣に答申したる件につき、その實行方法を促進すべく協議が進められた。

基督教聯盟第十七回總會
來る十一月一、二兩日東京靈南坂教會に於て開催せらるべく、本年は朝鮮基督教聯合會との聯繫協力の承認や、新たに十二教派の加盟等あり、事變下に於て特に緊要したる前議會が催さるべく、宗團法實施に對する準備と共に、大陸宗教工作の問題、皇紀二千六百年記念の問題等當面の重大問題が取上げらるゝであらう。

大會・總會
昭和十四年五月發行
東京新教會

新刊圖書目錄
エッセンボルグ著
土居米造譯
「天界と地獄」【二〇〇】

より十日まで日本基督教會會館に於て開かれたり。日本組合基督教會第五十五回總會、十月六日より九日まで京都同志社基督教會に於て開かれたり。日本メソヂスト教會第九回總會、十月九日より二十四日まで日本メソヂスト教會にて開催さる。基督教女子青年會同盟第八回總會、十一月三日より五日まで名古屋日本基督教會にて開催。基督教聯合信徒大會、來る十一月三日青森學院を會場として開催さる。東亞聖化同盟結成純福音各派全國聖化大會、十月三十一日より十一月三日まで淀橋聖教會堂にて開催。

刊 トクラト用道傳 新
秋の傳道シーズンにお備へ下さい
大矢敬香著 人生唯一の慰主
菊判半枚 約二十頁 一部二錢 百部一圓七十錢
木村兵三著 檣上に祈る
菊判半枚 約二十頁 一部二錢 百部一圓七十錢
菅圓吉著 人生の苦惱と其の克服
菊判半枚 約二十頁 一部二錢 百部一圓七十錢
菅圓吉著 死の問題と其の解決
菊判半枚 約四十頁 一部五錢 百部三圓五十錢
聖公會出版社
東京市京東區布市
四二町木村

と何。すまり居てしたいち待御を命用御點四刊新記上
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〇四七一四京東特振 社版出會公聖 區布市京東
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CHINESE STUDENTS IN WAR TIME

By KIANG WEN-HAN

THE migrations of China's universities and students in war time constitute a thrilling episode in Chinese educational history and are significant for the development of the backward provinces. These unprecedented shifts have gone through several stages since the war broke out.

The first stage began when the students of the Peiping-Tientsin area started their journeys southward in the latter part of August and the first part of September, 1937. Most of the students had to go through a trying experience at the Tientsin railway station where the passengers off the train from Peiping were subjected to cross-examination and to point-blank questions from the Japanese military as to whether they were anti-Japanese or not. If the students were lucky enough to get by at this railway station, they could travel by a foreign steamer to Chefoo and thence to Tsingtao or Tsinan by bus. These refugee students were gradually distributed in various cities, such as Nanking, Kaifeng, Shanghai, Sian and Hankow.

The student migration during this period was not organized. But after they settled down in a southern city, they began to form what were called "Peiping-Tientsin Refugee Student Associations" for the common purpose of trying "to solve the students' own problems and to push the work of National Salvation." After the fall of Paoting, Taiyuan, Tsinan and Tsingtao, these associations were extended to include students from the whole war area of North China. In the name of these associations, the refugee students were also able to negotiate with the Ministry of Education and the local educational bureau for temporary relief and the issue of "passes" for free travel. These associations also undertook to organize the refugee students to do political work in the rural districts and to engage in propaganda for China's cause.

Temporary universities were soon organized by the Ministry of Education. One was the Temporary University in Changsha and the other was the Temporary University in Sian, each incorporating three of the well-known institutions formerly in Peiping and Tientsin. Changsha and Sian then became concentration centres of refugee students from North China. It was interesting how these interior cities became educationally important almost over night. For instance, before the war

(Continued on page 16)

On International Living

By GEORGE KAO

A SEASONED globe-trotter or a true cosmopolitan would probably be better qualified to write on this subject than one who has divided the adult years of his life so far between the two countries, China and the United States. However, I would not hesitate to offer a few of my ideas on how to get along with my fellow citizens of the world even if I had confined my existence to one country. It is that in this day and age some manner and degree of international living is unavoidable, whether you make your home in Shanghai, New York, or Timbuctu. And the greater your chances are in the way of education and religion, the more you are expected to come into contact with people of other nationalities than your own.

The word "foreigner" is found in the dictionary of any language, and it is one word that any person can use, and have used against him, with equal validity. One of the minor delights which I have had as a sojourner in America was when, not long after I arrived, I wrote and corrected my younger brother who had written from home to inquire if the people I saw on the streets of this American town were all "foreigners."

"When I walk on the streets of Columbia, Mo.," I replied, "I, my dear brother, am the only foreigner that I see!"

Of course, it was no great credit to me to have realized this after having come across the seas and found myself a stranger in another country. Travel broadens a man, as they say, and makes him lose some of that Kentucky mountaineer's self-centeredness that regards as "furriners" all who are not of his own tribe. (Although, truth to tell, there are Chinese students who, even now in America, find it hard not to refer to these Americans among whom they live as "foreigners.") It seems to me that when the time comes when every nation has learned to forget this conception of "foreigners" even on its home grounds—in other words, when each has

realized the simple truth that if the others are foreign to you, you are just as foreign to them—that will be the day we have in our hands the key to international living.

By diminishing and eventually eliminating this conception of the foreigners of people and things, I do not mean to hope that the world should someday lose the rich variety of its human life and take on a universal uniformity simply for the sake of mutual understanding and convenience. It would be a drab and sad life, indeed, if the whole world should wake up one morning and sit promptly at 8:30 to a breakfast of ham-and-eggs! No, the word "foreign" should not be abolished from all our dictionaries, but rather it should be given a many-faceted polish so that it will shine with meaning from whatever point of view you look at it. The greater your appreciation of this gem, the more points of view you attain, the nearer you will be to assuming the role of a true international, one who contributes to, as well as benefits from, the sum total of culture which is the heritage of mankind itself.

THERE is perhaps no nation in the world today who strives so consciously to promote international living as the United States of America. I cannot help being struck, when I first came and constantly thereafter, by the number of organizations there are in this country dedicated to one form or another of internationalism. Schools and colleges have their cosmopolitan clubs and their dormitories for foreign students. Y.M.C.A. and religious bodies have their international committees. Business firms have their international departments. Even sports and amusements have their international aspects. If you pick up the telephone book in an American metropolis you will find more names in it listed under the heading "international" than in any other city in the world. And yet it is apparent, and I hope my many American friends would not feel hurt or think it ungracious of me when I say, that Americans by and large are no nearer the goal of the international temper and international conduct than the average European who lives in an atmosphere, or the average Chinese who had been, until a century ago, notoriously isolationist and egocentric.

I am not discussing the United States and the part it plays in international affairs, or the foreign policy which emanates from Washington. What I am trying to tell is what the individual Americans, the

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people of this country, think and feel and do about the inevitable trend toward international living—as gathered in the form of personal experience during six years of continuous residence in this country. When it comes to this, I am indeed unable to persuade myself from feeling that there is something lacking, something amiss, in the brand of international living which many well-intentioned Americans conscientiously and with great pains seek to promote.

I have a feeling that the Americans who have tried have either followed too closely the letter thereby losing the spirit of internationalism, or found it difficult to overcome a strong native conception of "foreignism", or striven after the superficial instead of the fundamentals in successful community living among persons of different nationalities. Sometimes they commit all three mistakes in a mixed manner.

Real international living, and, to indulge in a play on words, living internationalism can as a matter of fact more often be achieved without benefit of a label. One does not have to be a trained botanist to be a lover of nature, or a professional purveyor of good-will to be citizen of the world. Too many American organizations seem to be subsisting on the international idea alone, owing their *raison d'être* to nothing more solid than the international character of their membership. I have often wondered what basis there would be for these self-styled international organizations and professed universal brotherhood societies to continue to exist if, by some strange machination, their members should suddenly find themselves stripped of all nationalities—with the idea of national differences somehow totally obliterated—and stand before one another simply as individual men and women, each on his own merits. My guess is they would quickly lose interest in one another and disband themselves for want of a common bond of fellowship.

Fortunately for our internationalists, this terrible condition is not likely to come about. But the fact is, there are times, after the first flush of novelty and excitement is over, when people get tired of international living for "international's" sake and begin to look around for some more permanent ties of friendship. There are other times, and at present we all have the misfortune of living in one of them, when war is abroad and conditions become strained among nations themselves. It is at such times that we find the well-trained smile of international good-will becomes just a bit forced if not downright hypocritical; it is at such times, too, that we become shaken in our faith and look for reassurance in our nearest international organization and find—nothing there.

For brotherhood does not necessarily prevail as a result of an annual conference, a weekly tea, or a monthly dance. Those who are in charge of such activities, which form a part of all international gatherings (American style), may feel a sense of satisfaction if they are well conducted—and have a right to feel so. But neither the manager, nor the participants, of such international functions, I suspect, would entertain any illusion as to the effect of their joint performance. They know what they are doing is not conducive to any

international harmony and cordiality beyond the immediate premises of the clubhouse, church, or social room—if indeed it has reached that far.

I DON'T want to be regarded as a "bad sport" or a very unsociable person; as a matter of fact, I enjoy socials and believe that there is nothing like a game of musical cheer to break the ice of international formality. But all play and no work, all fun and no seriousness, do not characterize the international life any more than they do the prosaic life of the home-towners in Dubuque whose only foreign experience consisted of a trip to Chicago.

In other words, an undue emphasis on parlor stunts and social exhibitionism tends to freeze international intercourse on a superficial and inconsequential plane. The idea of hundreds of young men and women of all races, creeds and colors, and from all corners of the globe, sipping tea under the same roof may be immensely thrilling and gratifying to contemplate. But the idea got used to would no longer be so portentous—for, after all, why shouldn't they be peacefully sipping tea together? As if they should be leaping at each other's throats at any moment when you are not watching! And the idea over-worked would not even be funny.

Without a common bond of interest in something deeper and more substantial, all international organizations degenerate into a heterogeneous club for curiosity-seekers, and socially-starved old maids and small-town Romeos. Costume-parties, folk-dancing, and exhibition of other exotic manners and customs, represent to them the acme of international mutual understanding and appreciation. Whereas these are, as Professor Carlton Hayes points out in his famous lectures on nationalism, but manifestations of pseudo-national cultures prompted by a comparative feeling in each national group to glory in its past.

Whatever the deeper psychological factors, I know when it comes to making friends, I would much prefer a young American, or Hungarian, who has known me because when we first met we were both absorbed in the study of a legal case, than one who insisted on my teaching him the use of chop-sticks one day and the next day ran across me like a total stranger. Apparently, to the latter kind, my usefulness in his international living has served its course after the chop-sticks, and he is now on his way to look up a Cuban girl for a lesson in the rhumba. I have seen, on the other hand, close and sometimes life-long friendships formed among Chinese, Indians, Frenchmen and Britons on the strength of a common love for music, for the novels of Charles Dickens, for T'ang poetry, and for the game of tennis.

Another danger of over-emphasis on the petty earmarks of national cultures as a formula for international living lies in the opportunity for escape which it invariably affords. Take a look around the world today and you find strifes and quarrels wherever nations meet nations. If it is an international conference, they sit down grimly to carve up a map or force out some reluctant signature; if it is an international market, they raise tariffs

against each other and cut throats; and if it is the battlefield, they fire heavy artillery, release poisonous gases and drop deadly bombs on civilians. Take a look at any American international clubroom at the same time and you find nothing but sweetness and light, however studied or artificially fostered.

LIKE all Chinese students, I am a movie fan and I often agree heartily with some of our critics who find it necessary to take Hollywood severely to task for its failure to reflect on the screen the realities of life. I wonder whether in the same way some of our international good-will promoters might not have carried it a little too far in surrounding themselves with a Hollywood land of make-believe which is totally at variance with the actual international scene. I don't mean to say I would encourage bringing all the painful international conflicts into the peaceful sanctum of a campus cosmopolitan club. I know that's impossible.

Furthermore, I should know better than to knife the first Japanese student I see, even if Japanese airplanes are bombing my home town, Nanking. I do expect, however, that he, as a fellow member in international friendship organization, face the ugly Sino-Japanese situation with me squarely and together see how we could stop Japan's invasion of China. I would despise him if, on the one hand, he calls me a brother and, on the other, he repeats to any third party all of the Japanese militarists' threadbare excuses for their imperialistic campaign, such as "China is going communist", "China is inherently anti-foreign", etc.

I would further deem it a lack of courage as well as wisdom on the part of our host who—with all the facts of the world staring him in the face—denies my Japanese colleague and me the chance to exercise boldly our embryonic world citizenship but instead encourages a subtle widening of national breaches, either under a false notion of "fair play", or for the rather short-sighted purpose of protecting a semblance of harmony under his own roof.

For if one learns the smile of international good-will merely as a sort of "party manners" and not through a living conviction, he cannot be expected to return from New York and spread the gospel of world fellowship in his hometown in a Persian village or a Swedish hamlet. I know of a brilliant young Japanese who preceded me at the Missouri School of Journalism, who had made a name for himself on the campus for being a thoroughly popular and Americanized Oriental. Today he is the press liaison officer for the Japanese Army in Shanghai.

If Mr. Hull could denounce isolation as a national policy for the United States, certainly it is only logical to expect all international groups *within* the nation (whose activities, after all, are of an experimental, hence less hazardous nature) to discard the ostrich attitude for a positive, forward-looking participation in the issues of the day.

Whatever the shortcomings in the American way of promoting international good fellowship, they are no doubt a matter of tactics, therefore open to suggestions and improvements. There is nothing wrong

with the idea—to my mind America still is one of the few countries in the world in which the idea is given any encouragement and concrete expression—the only thing that is faulty perhaps is the approach. As I said, the Americans, strangely enough, are also a most provincial people. Foreigners would ever intrigue the average American as glamorous creatures; and when he finds himself in international company this native psychology would naturally lead him to seek out the “foreigner” in them and overlook the broader values which are common to all “God’s chillun.”

For manners may differ from land to land, but not morals. Black and white, good and evil, are to the East what they are to the West. And if there “ain’t no ten commandments”, you can be sure there is something awfully like them. If by “the American way” you mean “America is a great nation”, “America is a good nation”, “Americans love peace”, and “Gee, but I’m glad to be in America!”, etc.—it is not only the American way but also the Chinese way and any other nation’s way. The citizen of each nation thinks a world of his own people, and it is only by also thinking a world of other peoples that we can live together in peace and international fellowship. Successful international living will consist of nothing but give-and-take, of mutual sympathy and tolerance, of meeting each other halfway.

MY countryman and philosopher, Lin Yutang, laments the lack of an international religion in the present highly international world. Whatever that religion is to be, tolerance must undoubtedly be its strongest quality. So, to my two practical suggestions to foreign students in America and young international-minded Americans—first, find a better reason for getting together than the fact that you are all from different lands; two, face the realities of the world instead of escape from them—I add a third, especially addressed to my American friends: Be tolerant and think of your “foreigners” just as you wish they would think of you in their respective countries.

For, after all, to have traveled thousands of miles by land and sea, as many of us foreigners have done, to reach America is evidence that we are literally meeting Americans more than half-way in order to learn to know them. The least our hosts can do, it seems to me, is to return us the compliment in the form of a real attempt at international living instead of making use of these foreigners present, and their “quaintness” and “eccentricities”, as the basis of just another kind of club to satisfy the great American joining instinct.

It is a source of disappointment to me that, with all the cosmopolitan clubs and international houses, which I have had the privilege to know, I have still to meet a fellow-member who can be compared with one chance acquaintance five years ago on a trans-continental bus, whose friendship I have enjoyed to this day. It makes me wonder sometimes whether I had better look for my friends outside of these professed good-will circles, among those who are less foreign-conscious and who don’t try so hard. Lincoln Steffens, I think in his great autobiography, tells about his young German friend with whom he used to glide along the Rhine and discuss life, in his university days in Berlin.



Mayor LaGuardia, Tallulah Bankhead, actress, and Ambassador Hu Shih at the China Day ceremonies at the World’s Fair on October 10th.

China Day at the New York World’s Fair

FIFTEEN thousand Chinese observed China Day at the New York World’s Fair on October 10, marking the twenty-eighth anniversary of the founding of the Chinese Republic, and the start of a national “Bowl of Rice Drive,” sponsored by the United Council for Civilian Relief in China, to raise funds for 60,000,000 Chinese war refugees.

From 9 a.m., when the Fair opened, until late at night, the Chinese streamed in, most of them taking part at 7:30 p.m. in a picturesque procession—the ancient “parade of the lanterns”—which started at the Court of Peace and ended at the Theme Center.

The parade was the highlight of the day’s activities, as thousands of Fair visitors lined Constitution Mall and congregated at the Trylon and Perisphere to watch hundreds of lanterns, lighted in many pastel hues, carried aloft by the marchers who stepped along at dance tempo, as many drums beat out tunes carried down from ancient Chinese dynasties. The procession was led by fifty Chinese bearing gayly colored and startling representations of lion’s heads.

The serious part of the observance took place at exercises held at the Court of Peace at 4 p.m., with addresses by Chinese officials in this country and Col. Theodore Roosevelt, Jr., chairman of the United Council for Civilian Relief in China. Prior to that function, Chinese dignitaries and officials of New York City and the Fair corporation attended exercises at the Court of Sport and the Temple of Religion.

Later, his friend died and left him a considerable fortune. Steffens, of course, lived to be one of the truest workers for peace; but I am sure if that young German were alive today he would be opposed to Hitler.

I do not aspire to any American windfall, but I still cherish the hope that someday I would be gliding along the Hudson with one of my friends, discussing anything under the clear blue sky.

Despite the fact that the Chinese government had no pavilion at the Fair, having canceled plans last year to participate in the exposition, because of the war with Japan, every possible means to enable the Chinese to celebrate their national Independence Day was made by the Fair corporation. It was estimated that 10,000 business establishments conducted by Chinese in New York City, the metropolitan area and many large cities in the East, had closed for the day to enable employees to attend the ceremonies. Observers at the Fair expressed the opinion that the event was probably one of the largest in which any foreign nation had participated.

In the morning the official party, which included Dr. Hu Shih, Chinese Ambassador to the United States; Dr. Tsune Chiyu, Chinese Consul General in New York; the Hon. T. K. Chang, adviser to the Chinese Ministry of Foreign Affairs, and Chinese civic and industrial leaders in the United States, were accorded all the honors given to the visiting dignitaries. A nineteen-gun salute for the Ambassador was given at Camp George Washington, after which the official party reviewed the United States Army, Navy and Marine Corps detachments at the Court of Peace, while 5,000 Chinese watched, many of the women dressed in native costumes.

Later, a luncheon was held at the Terrace Club, at which Mayor F. H. LaGuardia, Comptroller Joseph D. McGoldrick, George U. Harvey, Borough President of Queens, and other city officials attended. From there, the party went to the Court of Sports where the program was televised over the National Broadcasting Company system.

At the Temple of Religion the Rev. Francis J. McConnell, Methodist Bishop of New York, spoke on “The World’s Debt to China,” while another address was delivered by Mrs. Geraldine T. Fitch, wife of George A. Fitch, Y.M.C.A. Secretary now at Chungking. Mrs. Fitch, who is making a nation-wide lecture tour, spoke on “Unconquered China.”

At 3:31 p.m., Col. Roosevelt opened the "Bowl of Rice" campaign when he telephoned to Paul C. Smith, of San Francisco, who was in the Chinese Temple at the Golden Gate International Exposition at the time.

A parade, led by tumblers, acrobats and sword dancers, in which 1,000 Chinese took part, ushered in the exercises at the Court of Peace. Col. Roosevelt, as chairman of the exercises, introduced Dr. Hu Shih.

RAINDROP
By DIANA C. CHANG

I am a raindrop,
Conceived by storm,
And born of a pregnant cloud.
Stirred by the recklessness of lightning,
Awakened by the cry of thunder,
I descend to earth.

I am young,
I twinkle in the upper air,
Pure and untouched.

I am maturing,
I see my smooth side grow fuller,
Soft and pearl-like.

I am aging,
I shall soon be claimed by city streets
My silvered form is tarnished by smoke.

Faster and faster I am rushed downward
I am engrossed by the cement that grows
before me,
Closer and closer it looms.

The earth meets me,
My liquid form, shocked, shivers,
Then spatters and spreads on the sidewalk.

I am dead,
My grave a dark, wet spot.

Diana C. Chang, 14 years old, has recently sailed back to her home in China, after having spent the past year as a refugee in New York. In school here, she attracted the attention of her teacher by virtue of her marked literary inclinations.

The Meaning of October Tenth

By DR. HU SHIH

Chinese Ambassador to the United States in an address at the New York World's Fair, October 10, 1939.

FIRST of all, I want to express the appreciation of the Chinese Community to the New York World's Fair authorities for their gracious act of designating this day as "China Day" at the Fair. This act is all the more generous because China, as you all know, withdrew last year from her original plans of participating in the national exhibits at the Fair. By this kind invitation today, the Fair authorities have shown us that they have forgiven China's desertion in a worthy cause,—a desertion which was forced upon her by the necessities of a protracted war of aggression on her own soil.

We are assembled here to commemorate the 28th Anniversary of the Chinese Revolution of 1911. October Tenth is to every Chinese what the Fourth of July is to the American citizen. The Revolution of 1911, which broke out on that day, not only overthrew the Manchu Dynasty, but also put an end to all monarchical rule in China. Thus the Chinese Revolution was of a two-fold significance: it was a racial or nationalistic revolution in that it threw off an alien yoke of 270 years; and it was a political revolution of the first magnitude in that it was the first successful overthrow of the monarchical form of government on the continent of Asia.

At that time, and for many years afterwards, this two-fold significance was not fully appreciated. It was easy for the world to see that the Manchu rule was successfully overthrown, and never to return. But it was not easy for the casual observer to admit that the Chinese Revolution was equally successful in building up a truly lasting democratic political structure.

This failure to recognize the achievements of the political phase of the Revolution is understandable. You can overthrow an old monarchy overnight, but you cannot build up a democracy within the brief space of one or two decades. The world only saw the years of internal strife and civil wars that followed the Revolution of 1911. But it has failed to see that, beneath the surface of apparent disorder and disintegration, great changes were taking place and were affecting basically the social and political life of the nation.

To the vast number of the people, the success of the Revolution meant that "even the Emperor must go". That idea is most revolutionary. For what else can have greater power and greater permanence than the institution of the Emperor, which seems to have stood the test of time for thousands of years? If the emperor can be swept away by the tide of the times, nothing else seems sacred enough to re-

main unaffected by the onslaught of the new ideas and practises.

That was exactly what was happening in the years following the Revolution. With the downfall of the Dynasty, there were gone all the numerous institutions which had been for centuries its paraphernalia,—among other things, the Manchu garrisons, the ignorant parasitic nobility born to power, the eunuch, the state religion, the public sale of office, and the absolute power of the monarch to punish, to imprison, and to kill. The mere overthrow of these long sanctified institutions and usages has had a liberating influence far greater than the outside critic was capable of imagining at the time.

The political significance of the Chinese Revolution of 1911 consisted chiefly in the removal of a center of blind and unenlightened power which could have easily suppressed any idea or movement not to its liking. The old Monarchy together with its vast paraphernalia was incapable of effective leadership for reform, but it had the power to retard progress. The many reforms of the year 1898, for example, were nullified overnight by the ignorant and much over-rated Empress Dowager, who imprisoned her own Emperor son and beheaded without trial six leaders of the reform movement. A movement such as the "Literary Renaissance" of the last 20 years could have been easily killed under the old Monarchy; a Memorial to the Throne from one of the Imperial censors would have been sufficient to imprison the leaders and suppress the whole movement.

The downfall of the absolute power of the monarchy, therefore, furnished the precondition of an age of intellectual freedom and social and political change. The 28 years under the Republic have been most important in the intellectual and social history of the Chinese nation. During these decades a thorough and fundamental process of modernization has been going on in China and has affected almost every phase of the cultural, social and political life of the people. As one who has not only watched but also participated in these changes, I can testify that these changes, these intellectual and social movements, would have been impossible without the success of the Revolution of 28 years ago.

The most characteristic feature of the Chinese intellectual and social movements of the last two or three decades is the almost complete freedom with which Chinese intellectuals have discussed and criticized every phase of national life. Nothing seems too sacred to be subjected to criti-

cism, The legendary Sage-Emperors, Confucius and Confucianism, Buddhism, Taoism, family life, marriage, filial piety, God or the gods and spirits, immortality,—none of these has escaped the new spirit of searching criticism and doubt. I sincerely believe that this spirit of freedom in thought, research, and expression would have been absolutely impossible if the Fathers of the Republic had not overthrown those terrible forces of oppression in the command and under the protection of the old Monarchy.

These blessings of freedom will be better appreciated if we only cast a critical glance at the intellectual, social and political life of our closest neighbor, the so-called "Modern Japan". When we realize how little freedom is allowed to scholars and thinkers in Japan and how solicitously some of the intellectual absurdities and dynastic and religious myths of Japan are protected from the so-called "dangerous thought",—then, but not until then, will we fully understand the great liberation which was brought about in China 28 years ago.

Therefore, I invite you all to join me today in commemorating this 28th Anniversary of the Chinese Revolution that, not only freed the Chinese Nation from almost three centuries of alien domination, but also liberated the Chinese mind and Chinese life and brought about three decades of liberal thinking and critical scholarship—which, to me, mean far more than military strength or naval power.



NEW CENTRAL EXECUTIVE BOARD:

Left to right: Ernest Lum, vice-chairman, Western Department; Frank Nip, first vice-president; Lincoln Leung, former editor Western Department; Frances Wang, first vice-president; Robert Dunn Wu, member-at-large; Ai-li Sung, secretary; Hanson Hwang, president; David Toong, new general secretary; Y. E. Hsiao, retiring general secretary.

AMSTERDAM CONFERENCE
AND CHINESE CHRISTIAN
STUDENTS IN AMERICA

By JEN-MEI TAN

THE World Conference of Christian Youth was held at Amsterdam, Holland, on July 24-August 2, with an attendance of over 1,700 delegates representing 73 countries. That such an international conference could be held just one month before the starting of European hostilities was really a matter of divine guidance. It is my hope that, with the inspiration and vision got from Amsterdam, the delegates will remain loyal to Christus Victor in the midst of world conflagration. The contrast of brotherliness as witnessed at Amsterdam with the present situation dominated by hatred and wars might seem discouraging, yet the conference had given us a ray of light in the dark.

The Chinese Delegation to the Conference consisted of 24 persons besides Dr. T. Z. Koo as a speaker of the Conference and Mr. Y. E. Hsiao as a delegate of the Committee on Friendly Relations Among Foreign Students. Most of the delegates came directly from China with the exception of two coming from England and two from the United States. Among the twenty-four delegates, seven represented the National Christian Council of China, nine the Y.M.C.A., four the Y.W.C.A., and four the Chinese Student Christian Movement.

The main purpose of the Conference was to acquaint Christian youth of the world with the findings of the international gatherings in 1937 and 1938 such as the Oxford Conference on Life and Work, the Edinburgh Conference on Faith and Order, and the International Missionary Conference at Madras. The general emphasis of these three conferences may be summarized under the caption, Oecumenical Movement or Church Unity Movement. Another purpose was to gather Christian youth to witness the reality of a World Christian Community for which they were hoped to stand and work.

The program of the Conference consisted of worship, speeches, Bible study, and discussion. The worship every morning during the conference was conducted by various Christian groups according to their own rites and order so the delegates had opportunity to participate in different forms of worship such as the Orthodox service, the African negro service, etc., and to have a better appreciation of them. The speeches delivered by world-known Christian leaders such as John R. Mott, Visser 't Hooft, the Archbishop of York, T. Z. Koo and others had helpfully enlightened the audience regarding the problems discussed and also served as a great inspiration and encouragement.

One of the main emphases of the program was Bible study to which was devoted one hour and a half in every morning. In the Bible study groups, we not only discovered the differences of approach to the Holy Scriptures but also learned once again the importance of Bible

Greetings to My Fellow Students

WE should be grateful for the invaluable opportunity and experience of training for leadership in the New China.

Let us humbly examine the following words from Pandit Jawaharlal Nehru, former President of the All-India National Congress, quoted from *Asia*, November 1939, Page 662. After his recent visit to the interior of China, he said he would bring back to India the "inspiration of seeing a great task nobly performed, of vast difficulties overcome, of disasters faced with calm courage, of an old nation abundantly justifying the culture that has made her great, of a new China being born, looking with confident eyes on the future, of conflicts resolved in a common unity to face a common peril, of ultimate triumph assured".

Are we really worthy to receive such praise? How much have we contributed to our country and our people? Are we equipping ourselves for the service of our beloved country?

We are busily engaged in our school work yet we should not neglect every opportunity that we may have for the promotion of friendship and understanding toward China; for cooperation with American friends and overseas Chinese; and for assistance in alleviating China's war sufferings. We students study abroad not only to obtain academic knowledge but also to find the best way of life through constant and congenial contact with the American people and their activities.

China does not aim merely at the glory of war victory but struggles for the building up of a new and strong nation. Hardship and difficulty lie ahead! This requires eminent leadership with the spirit of sacrifice and cooperation. The C.S.C.A. is attempting such training. It gives us an opportunity to learn the Christian spirit of love, unselfishness and industry; to share our experiences; to promote friendship; to develop the sense of appreciation and to gain encouragement. It is my fervent hope that each of us will avail himself to support this Movement.

Here is a song which inspires me deeply. May it also inspire all our fellow students as they face the future?

Be strong!
We have hard work to do and loads to lift;
We are not here to play, to dream, to drift;

Shun not the struggle;
Face it! 'Tis God's gift.
Be strong! Be strong! Be strong!

study. The familiarity of European students with the content of the Bible surprised not only myself but many American students as well. The so-called Bible-centric trend of European thought as compared with the life-centric trend of the New World was clearly noticed. Yet in spite of the differences, the goal of our search for truth was the same.

The discussion groups took up nearly all the important problems which Christian youth are facing. The topics discussed were: 1. Christian Youth in a World of Nations, 2. Christian Youth in the Economic Order, 3. Christian Youth in the Nation and the State, 4. Christian Youth and Education, 5. Christian Youth and Race, 6. Christian Marriage and Family Life, 7. The Church; its Nature and Mission. Without question, it was impossible for the delegates to find solutions for all these problems within a few days, so the discussion groups did not pass any resolutions. The emphasis was rather on the exchange of opinions and report of situations in different countries with the hope of better understanding the nature of these problems and of finding some light regarding their possible solutions. It seems to me that the discussion in the conference could well serve as an introduction to the study of these important problems which demand our further continuous research and present a stimulating challenge to all Christian youth.

Besides these activities, the Chinese delegation was highly honored by the tea party jointly given by the Chinese Consul at Amsterdam and His Excellency, the Chinese Minister at the Hague. Furthermore, the entertainment given by the Aid-China Committee organized by the Dutch friends of China and the oversea Chinese at Amsterdam was deeply appreciated. The play called the Civilians performed by the Oversea Chinese Club describing the present situation in China was very well done and was a great inspiration and encouragement to the audience.

AFTER attending the Conference, many stimulating thoughts have come to my mind. One thing which seems significant for us as Christian students in America is to have a better appreciation of missionary work and a deeper understanding of the missionary movement.

I have been a Christian for many years and was educated in Christian schools, but before I came to this country, I had always had some suspicion of the missionary movement. Its religious motive was unquestionable. Yet I usually thought that there might be some other motive irrelevant to Christianity. Not until I came here to find out how the missionary fund has been raised had I cleared off my former suspicion and fully appreciated the missionary undertaking. I am afraid that not a few Chinese Christian students have the same thought. This time, when I saw the gathering of youth of different races, nationalities, and colors, from all parts of the world under the banner, Christos Victor, I thanked God that the missionaries have brought the Gospel to all corners of the world so that, even in the time of great political tension, Christian youth could still meet as brothers and sisters. Consequently, I urge that we Christian youth should have a much more sympathetic appreciation of such a noble movement

which has been working for the realization of human brotherhood.

To appreciate missionary work is not enough for a Chinese Christian student now. One step further is to be a missionary ourselves. This may sound boastful and ridiculous to some, but I believe it is not so. The International Missionary Conference at Madras, last year, made a point that every church should be a missionary church. I believe this is a turning point in the missionary movement and such a view is correct. To follow this thought, I say every Christian should be a missionary. Thus to be a missionary ourselves is neither boastful nor ridiculous but only taking cognizance of our responsibility and opportunity.

For example, it is well known that the enthusiasm of American Christians for supporting the missionary work is declining. Can we help arouse their interest by letting them know the situation of missionary work in China, the tremendous tasks and urgent needs of Chinese church, and the opportunity open for the Gospel? If we help that, that is a kind of missionary work. Furthermore, can we give American Christians our interpretation of Christianity and share with them our experience of searching for God? If we do that, that is another kind of missionary work which is badly needed in this country. Christianity is being too much taken for granted in this country and is coming to a point of stagnancy. Can we help stir up the stagnant pool a little bit?

My second thought, therefore, is to challenge fellow Christian students with the opportunity of doing some missionary work while we are here. Please don't think any more that the missionary work is still to be done only by our western friends for us. It was so, but should not be so now. The task of missionary work at present should be a concerted action by Christians of all races and nationalities to Christianize the un-Christian world both in the East and in the West. If we recognize this fact, it becomes not a pride but an obligation on our part to be a missionary.

My third thought is that we should work harder for church unity in China. After the effort of more than a century, the Gospel has found its root in Chinese mind, in Chinese life, and in Chinese culture. Now the problems as to how to apply Christian principles to the rejuvenation of our country and how to make the Gospel more widely known in China fall on the shoulders of the Chinese church. In order to accomplish such an immense task, we need a united Church. It is our task to help bring the united church into being. May we study harder the oecumenical movement in the West and work for church unity before our mind is deeply rooted with denominationalism?

Miss Marjorie Kuh-Tsung Kao recently arrived from China to enter Sarah Lawrence College, Bronxville, N. Y. Miss Kao has been awarded a scholarship and is the first Chinese student to enroll at this college, famous for its new methods of education. She was graduated from McTyeire School, Shanghai, and is a younger sister of Wilbur K. D. Kao and George Kao, both graduates of Columbia University.

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Admission was only 25 cents but we still made money on the venture. Perhaps some students came because of the bargain price of admission (the cheap guys) or because they knew they would get 20 cents worth of ice-cream and cake (the gluttons) or because they wanted to strut their stuff to the bonnie lassies of Chinatown and Wellesley (the showoffs) or because they wanted to see the *only* oil painting of Chang Shan-tzu, the tiger painter (the connoisseurs).

Who knows? What we do know is that *most* of the students came with the idea of renewing old acquaintanceships and making new ones. Most students came in the spirit of cooperation and fellowship. And if the purpose of the Social Get-together was "the improvement of fellowship and understanding among Chinese students," it certainly achieved its aim.

Incidentally, those who attended were approached by charming members of the Membership Committee, who used a little moral persuasion in their solicitations to make their efforts as fruitful as possible. They did a real good job, considering that the Membership fee was \$1, half of which is to be sent to the National Office to obtain the privilege of receiving regularly the issues of the CSCA Bulletin, together with the Chinese Student Directory, individual copies of which cost 50 cents retail.

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THE Student Movement in China originated in the conflict between the classical traditions and the modern imperatives. The scholars in China have always headed the list of professions, but now this position is gradually usurped by the businessmen. This change of the traditional social scale is largely responsible for the turmoil in China today, for businessmen make profit their chief objective. The scholars have, in China, been statesman-scholars and scholar-soldiers. Therefore, it was the students who first came into contact with Western civilization.

The Student movement has its roots in the Civil Service Examination system, whereby the most learned of the kingdom were chosen to control the civil government. The modern wave of the movement concentrates its interests in the emancipation of China.

The first organized Chinese Student Movement dated from 1919 on May 4. Dr. Sun Yat-sen organized a group of students and started a nation-wide campaign against Yuan Shih-kai.

The famous May 30th Incident to March 26, 1926 marked the second period of the movement. On the thirtieth of May, a group of students held a strike against the British businessmen in protest of their cruel treatment of Chinese workers. This symbolizes an awakening not only of the intellectuals but of the laborers as well, who from then on have taken active part in the rising tide.

September 18, 1931 was a turning point in the history of the movement not only in China but in the whole world. That year was the birth of totalitarian control. On December 9, 1935, the students put forth the demands for a united front against Japanese imperialism. This manifestation of group will helped shape the present policy of our government.

The spectacular stage of the movement is now over, and the practical and more substantial steps characterize the present era. The work of Chinese youth today covers pursuit of the arts, training of both body and spirit, and discipline in the realities of life.

The New Life Movement is the backbone of our national resistance. Its motto emphasizes the supremacy of the nation, the importance of militarism at the present time, and the concentration of power and will. The Three Principles Youth Corps is a special form of the movement with its main objective on the training of youth both in body and in spirit.

The trend of the modern Chinese Student Movement can be summarized in five points: First, the movement is becoming more and more Chinese, but there is no danger of its turning nationalistic, because the Chinese people are by nature cosmopolitan. Secondly, it is becoming more united. Thirdly, it is embracing more and

more democratic principles. A fourth improvement is in organization. And lastly, it has been active in reconstruction work.

This movement supports whole-heartedly our present program for national resistance. Although optimistic pacifists comfort us with the thought that in ages past we as a people have always assimilated foreign invasion, we realized that in the case of a highly organized modern aggressor, resistance is absolutely necessary. Our victory is not going to be a quick and glorious one, but one with enduring strength. We possess unlimited natural and vital resources.

The reasons for believing in a sure success are the following: 1) Southwestern China has been backward in industries, but since the need of a highly industrialized interior arose, the villages are no longer exploited by the coastal cities. We are now building industries which are suited to our real needs. 2) The educated class is drifting into the interior, where talents are given a chance to be realized in accomplishments. 3) The influx of intellectuals and scientists into the interior has resulted in an intermixture of the different classes of society.

China has a good foundation for democracy. Being an agricultural people we are by nature democratic. In history no emperor or ruler ever interfered with local matters of the farmers. But democracy is not inconsistent with leadership; in fact, leadership is the very basis of successful democracy. Our great leader interprets the will of the people and executes it. There is no danger of China's becoming a totalitarian country after the war, because we are fighting against it. Neither is there danger of China's turning Communist, because the Communists in China put the Three Peoples Principles before everything else. The livelihood of the people is the core of every problem on the part of the governing bodies.

Cooperatives have spread rapidly and widely in China. There are now 20,000 agricultural, and 800 industrial cooperatives.

China will not be an America or an England; it will be a China, based on the livelihood of its people. This is the essence of real Socialism.

The three-fold mission of students of today is to support the program of resistance, assist in works of reconstruction, and cooperate with industrial operations in the building of a stronger China.

The duties of students abroad are: study of the situation in China and of the world; physical and spiritual discipline in preparation for service in our country; and participation in patriotic and international service, since loyalty to one's own nation need not be inconsistent with loyalty to the world.

China's Expectation of Her Students Abroad . . . Remarks

By DR. CHEN CHANG-LOK

Counsellor of the Chinese Embassy at the Conference.

THE first Chinese students in the U. S. were sent by the government. There was no choice on the part of students either of the university they were to attend or of their field of concentration. When these students returned to China, they were invariably employed by the government. And even though they received slight remuneration for their work, they were grateful for their opportunities.

After the Revolution, the "rich man's son" began to mingle with the serious student in coming abroad to study. The wealthy students could afford to choose well-known universities in pursuit of high academic degrees. When they returned home, they carried with them a haughty attitude toward those who did not have the opportunity to come abroad. Their dissatisfaction of the old ways brought about new movements, the New Language Movement, new army organization, new educational system, etc. These new changes disquieted our neighbor, Japan. This constituted the second stage in the history of Chinese returned students.

The Chinese students in America at the present time make up the third stage. What the government hopes to realize in you is a building up of wholesome personalities. You should train yourselves to endure hardships, to be patient, to keep your heads up when poor and to conserve prudently when rich.

In encouraging students to return to our country, we emphasize the opportunities of all kinds of jobs. In reality, it is not an easy matter to find one's life work. And those who have patience and perseverance will be rewarded with positions. Today China needs talents in every department. But it is very important not to be haughty. What you learn here may not be better adapted to our country than what our elders have found from experience. Respect those who have gone before you and be ever alert to learn from others.

Chinese Girl Author Arrives in America to Lecture

Miss Helena Kuo, young talented feature writer on the London *Daily Mail*, has recently arrived in New York to arrange publication of her first book, "Peach-Path," which Methuen's will soon publish in England. A graduate of the University of Shanghai, Miss Kuo got her training on the *China Times* and did considerable writing for native newspapers and magazines. She made her first trip abroad a year ago and started writing in English. She became a feature writer for the London *Daily Mail* and covered all kinds of English stories. She also completed two scenarios of Chinese legends for a film company just before the war started. She has lectured on China throughout the length and breadth of Great Britain.

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more democratic principles. A fourth improvement is in organization. And lastly, it has been active in reconstruction work.

This movement supports whole-heartedly our present program for national resistance. Although optimistic pacifists comfort us with the thought that in ages past we as a people have always assimilated foreign invasion, we realized that in the case of a highly organized modern aggressor, resistance is absolutely necessary. Our victory is not going to be a quick and glorious one, but one with enduring strength. We possess unlimited natural and vital resources.

The reasons for believing in a sure success are the following: 1) Southwestern China has been backward in industries, but since the need of a highly industrialized interior arose, the villages are no longer exploited by the coastal cities. We are now building industries which are suited to our real needs. 2) The educated class is drifting into the interior, where talents are given a chance to be realized in accomplishments. 3) The influx of intellectuals and scientists into the interior has resulted in an intermixture of the different classes of society.

China has a good foundation for democracy. Being an agricultural people we are by nature democratic. In history no emperor or ruler ever interfered with local matters of the farmers. But democracy is not inconsistent with leadership; in fact, leadership is the very basis of successful democracy. Our great leader interprets the will of the people and executes it. There is no danger of China's becoming a totalitarian country after the war, because we are fighting against it. Neither is there danger of China's turning Communist, because the Communists in China put the Three Peoples Principles before everything else. The livelihood of the people is the core of every problem on the part of the governing bodies.

Cooperatives have spread rapidly and widely in China. There are now 20,000 agricultural, and 800 industrial cooperatives.

China will not be an America or an England; it will be a China, based on the livelihood of its people. This is the essence of real Socialism.

The three-fold mission of students of today is to support the program of resistance, assist in works of reconstruction, and cooperate with industrial operations in the building of a stronger China.

The duties of students abroad are: study of the situation in China and of the world; physical and spiritual discipline in preparation for service in our country; and participation in patriotic and international service, since loyalty to one's own nation need not be inconsistent with loyalty to the world.

China's Expectation of Her Students Abroad . . . Remarks

By DR. CHEN CHANG-LOK

Counsellor of the Chinese Embassy at the Conference.

THE first Chinese students in the U. S. were sent by the government. There was no choice on the part of students either of the university they were to attend or of their field of concentration. When these students returned to China, they were invariably employed by the government. And even though they received slight remuneration for their work, they were grateful for their opportunities.

After the Revolution, the "rich man's son" began to mingle with the serious student in coming abroad to study. The wealthy students could afford to choose well-known universities in pursuit of high academic degrees. When they returned home, they carried with them a haughty attitude toward those who did not have the opportunity to come abroad. Their dissatisfaction of the old ways brought about new movements, the New Language Movement, new army organization, new educational system, etc. These new changes disquieted our neighbor, Japan. This constituted the second stage in the history of Chinese returned students.

The Chinese students in America at the present time make up the third stage. What the government hopes to realize in you is a building up of wholesome personalities. You should train yourselves to endure hardships, to be patient, to keep your heads up when poor and to conserve prudently when rich.

In encouraging students to return to our country, we emphasize the opportunities of all kinds of jobs. In reality, it is not an easy matter to find one's life work. And those who have patience and perseverance will be rewarded with positions. Today China needs talents in every department. But it is very important not to be haughty. What you learn here may not be better adapted to our country than what our elders have found from experience. Respect those who have gone before you and be ever alert to learn from others.

Chinese Girl Author Arrives in America to Lecture

Miss Helena Kuo, young talented feature writer on the London *Daily Mail*, has recently arrived in New York to arrange publication of her first book, "Peach-Path," which Methuen's will soon publish in England. A graduate of the University of Shanghai, Miss Kuo got her training on the *China Times* and did considerable writing for native newspapers and magazines. She made her first trip abroad a year ago and started writing in English. She became a feature writer for the London *Daily Mail* and covered all kinds of English stories. She also completed two scenarios of Chinese legends for a film company just before the war started. She has lectured on China throughout the length and breadth of Great Britain.

General Reception

THE meeting was officially opened with Y. E. Hsiao as chairman, with the singing of Auld Lang Syne by the entire gathering. After commenting upon the fact that there are over 2,300 students studying on various campuses of the United States, and after a brief statement concerning the successful Conference held at Brent House in Chicago last year, Mr. Hsiao emphasized the fact that the present C.S.C.A. Conference is different from the previous ones held in that the present meeting is the first one held upon a national basis for over fifteen years. He then proceeded to introduce the various speakers.

David Toong, in three official capacities, proceeded to accord all the delegates a warm welcome.

He said:

"China is facing the greatest crisis of her history today, and we who are attending the Conference should study the important issues involved. . . I welcome you all in three capacities, as national president of C.S.C.A., to the opportunity of getting together as a united body to find solutions of the life and death problems now confronting our country and to enjoy old and new friendships and Christian fellowship in this Conference.

"Secondly, as chairman of the Chinese Students' Association of Greater Boston, I welcome you to the Cradle of American Liberty, the Hub of American civilization and the Boston baked beans. Thirdly, as chairman of the Conference Preparation Committee, I welcome you to complete the work which this Committee has done, and to bring it to a very successful finish. I hope you will all feel at home and enjoy yourselves at this Conference."

Mr. Ken Wong next arose and gave his words of welcome as representative of the C.S.C.A. Mr. Hsiao then introduced Mrs. George Fitch, the better half of that gallant gentleman who was responsible for creating a shelter for many refugees during the siege of Nanking. In concluding Mrs. Fitch said, "It is wonderful to see the development of the Far West in China through the influx of educated people."



The highly successful Fashion Pageant under the direction of Mrs. George Van Gorder brought the Conference to a close.

Mr. Ralph Scott of the Committee on Friendly Relations Among Foreign Students, and Mr. Eugene E. Barnett, General Secretary of the International Committee of Y.M.C.A., added their greetings to the gathering.

Introductions of the students and delegates from all parts of the country to the Conference were then made. Needless to say almost every state in the Union was represented.

Officers of Conference

Before the meeting adjourned, officers of the Conference were elected:
 David Toong . . . Chairman.
 Robert Dunn Wu. English Secretary.
 Elizabeth Wang. . . Chinese Secretary.
 Chairmen of the Committees of the National Conference:
 Street Drive . . . Wee K. Yee.
 Banquet . . . Robert Dunn Wu.
 Reception . . . Moses Long.
 Registration . . . S. L. Chang.
 Discussion . . . Y. Y. Huang.
 Musical . . . Daniel Lew.
 Recreation . . . T. Y. Shen.
 Transportation . . . T. Y. Shen.
 Conference Bulletin . . . Fred T. Yee.
 Photography . . . Martin Moy.

Chinese Relief Day

JUNE 24, the entire day, was dedicated to Chinese Relief activities. From early morning to late evening, we undertook our second Street Drive of the year, while in the evening, we held our Second Annual Relief Banquet.

Ninety-eight delegates participated in the Drive, which covered the streets of Cambridge, Belmont, Somerville, Medford, Brookline, Weymouth, Revere, and Waltham, all of which are suburbs of Boston. Boston was not covered because of a previous drive there.

According to statistics, computed by the Street Drive Committee, headed by W. K. Yee, each person averaged \$12.52, the grand total amounting to \$1,226.79, a goodly sum indeed. Extra credit is due to those who were able to solicit the most money.

The first five were: Miss Chefan Seto, B.C., \$86.33; Miss Jessie Yee, Ohio, \$60.11; Me Hsin Chiang, Harvard, \$46.33; Miss P. C. Liu, B.U., \$38.17; and Lee Bow Sam, \$35.63.

Thirtieth Anniversary Banquet

IN the evening from 6:30 to 11:30 P.M. the Thirtieth Anniversary Banquet for Medical Relief in China was held at Mechanics Building, on Huntington Avenue. After an introductory address by David Toong, our National President of the C.S.C.A., the duty of introducing the other speakers was turned over to Prof. G. Nye

**Report of
Thirtieth Anniversary National Conference**

Of the Chinese Students' Christian Association held at Massachusetts Institute of Technology, Cambridge, Mass., June 22 to 26, 1939, and Chinese Student Banquet for Medical Relief at Mechanics Building, Boston, June 24, 1939

NATIONAL CONFERENCE PREPARATION COMMITTEE

DAVID TOONG, Harvard, Chairman	LIM P. LEE, California
Y. E. HSIAO, Corresponding Secretary	PHILIP LEE, Chicago
ROBERT DUNN WU, Harvard,	MISS BARBARA YEN, Columbia
Recording Secretary	KEN WONG, Boston University
MISS W. H. CHEN, Chicago	MISS MOLLIE SAH, Wellesley
MISS GERTRUDE YOUNG, U. C. L. A.	WEE K. YEE, M. I. T.
JEN-KUNG LI, Juilliard	MISS CHEFAN SETO, Boston College



Photo shows majority of delegates at the Conference.

Steiger, Simmons College, and formerly of the staff of St. John's University, Shanghai, China, and toastmaster of the Banquet.

In his address, President Toong recalled to mind such men as C. T. Wang, David Yui, and others, who were responsible for the founding of the C.S.C.A., and who are being called to assume important roles by the National Government during the present Sino-Japanese Conflict. He emphasized the principles upon which the Association was founded, and said, "These men realized that the solution of pressing problems (of China) depend not only upon scientific and technical knowledge, but also on character and personality." Consequently in 1909 the C.S.C.A. was founded with three basic principles, namely, the fostering of friendly principles with other countries, the rendering of practical service to students, and the development of character

and personality. In speaking on the Banquet itself, Mr. Toong said that the food represented in reality only a Chinese bite, and not a Chinese banquet, but asked the indulgence of the audience because it was all in the cause of medical relief.

Mr. Brendon Finn, personal friend and representative of H. E. Governor Leverett Saltonstall, next arose to extend to the gathering the message of greeting of the Governor of the Commonwealth of Massachusetts. The Governor's message stated that there was nothing which appealed to His Excellency more than the fact that the benefits of the Banquet would be used to alleviate the great suffering in the war-torn areas of China. Mr. Finn then proceeded to point out the parallel between the situation in Ireland, the struggle for American Independence, and the present struggle for independence by the people and government of China.

Dr. P. C. Chang, newly arrived from Chungking, China, then reviewed the present situation in Tsientsin, with respect to the balance of power in the world today, and said that through the great sacrifices of China, the democratic powers were becoming daily stronger. Commenting upon the sad fate of Ethiopia, Austria, Czechoslovakia, and Albania, Dr. Chang asked, "Where is China now? She is resisting. All these acts of aggression and lawlessness started in China through the seizure of Manchuria, and they will be broken in China." (Thundering applause)

Dr. Walter Judd then gave a stirring appeal for support of China, especially by stopping the supply of war materials to the Japanese war machine. He pointed to the fact that the billions of wealth that is being poured into the rebuilding of Uncle Sam's navy is due to the demand for naval parity on the part of Japan. How much easier, he argued, would it be for this country to stop supplying Japan with the materials necessary for the construction of instruments of war.

Chinese Fashion Pageant

The highly successful fashion pageant and musical program under the directions of Mrs. George Van Gorder and Mr. J. K. Li respectively brought the thirtieth anniversary banquet for Medical Relief to a close.

Proceeds from the Banquet amounted to approximately \$1,000, after deducting expenses, bringing the result of the day's efforts to over \$2,000. This is obviously a mere drop in the bucket; but the spirit of cooperation and the earnest desire to help which prevailed through the day made the day's endeavors well spent. On the whole, the results of the project were highly satisfactory.

C.S.C.A. IN HISTORY

Thirty years ago, this September 2nd, a small group of Chinese students met at Colgate University, Hamilton, N. Y., and organized the C. S. C. A. The leaders included such men as W. C. Chen, Y. S. Tsao, P. W. Kuo, David Z. T. Yui and C. T. Wang, all of whom later became well known in China. These men got together because they realized that not only knowledge and scientific background were necessary to solve China's pressing problems but also sterling character and personality in the men who are to lead. They were convinced that service and fellowship were the essential ingredients of character and personality. This was the raison d'etre of the C. S. C. A. from its very inception, and this, after thirty years of fruitful service, remains the core of its being.

The Association invited membership among the Chinese students as an organiza-

tion dedicated to (1) interpret Chinese civilization and problems to America; (2) to observe the best in American life and society; (3) to render one another practical service; (4) to build character and develop personality through Christian fellowship. Its motto was, "I come to serve, not to be served."

In 1909, observing the value of the work of C. S. C. A., Dr. John R. Mott, then head of the International Committee of the Y. M. C. A., got the idea of extending similar service among the foreign students of the U. S. In 1911, the Committee on Friendly Relations Among Foreign Students was organized. The General Secretary of C. S. C. A. was invited to be its Chinese staff member. This arrangement, which provided the Association with a permanent office at 347 Madison Avenue, has continued uninterruptedly for the past 30 years. Such General Secretaries as C. T. Wang, P. W. Kuo, Y. S. Tsao, P. C. Chang, S. J. Chuan, Daniel C. Fu, Y. Y. Tsu, Chih Meng have all occupied the same desk as Y. E. Hsiao, our retiring General Secretary, at the Association's headquarters in New York.

On the threshold of its 30th year of service, C. S. C. A. looks back with humility and gratitude. It is humble because it is aware that it has not fully realized its ideal. It has still the unfinished task of interpreting China and it is very sorry it has not been able to help as many of our fellow students in desperate need as a result of the war as it should. On the other hand, members of the Association can feel justly gratified with the history of the C. S. C. A. Throughout its long 30 years, there has permeated through the whole organization the spirit of friendship, mutual helpfulness, and harmonious cooperation. C. S. C. A. has not deviated from its aim. It has been an organization of Chinese students, by Chinese students, for the service of Chinese students. And it has withstood the forces of hatred and evil, bigotry and provincialism, and maintained the Christian idea of international understanding and goodwill, peace and justice, even in this mad world of warring ideologies and tension.—ARTHUR A. YOUNG in the Conference Souvenir Program.



Miss Jessie Yee, of Ohio State, on the job at Harvard Square. The street drive netted \$1,226.79.

World Crisis And Chinese Youth

By EUGENE BARNETT

FIFTEEN years ago, at a garden party in Shanghai, I heard Dr. Hu Shih make a farewell address to a company of Chinese students who were leaving on the following day for America. It was a time of important developments in the political fortunes of China. "Undoubtedly you feel reluctant to leave China at a time like this," said Dr. Hu Shih to them. "Never mind. Go on to America. Work hard. Make the best preparations you can for your life work. You may be sure that on your return you will find much yet to be done!"

I think I understand the impatience with which you who are now in this country desire to get back into the struggle which is going on in China. I understand because after twenty-six years of residence there myself I share your desire to be in thick of the struggle which is now taking place.

China has met and surmounted many crises in her long history. Years ago I had a friend, a Chinese scholar, who outlined for me one day the cycle through which China has passed again and again in her political history.

"When a dynasty has exhausted the mandate of heaven," he said, "it has fallen. Always there has followed a period of disorganization and confusion. A leader would arise who was good but not strong. Another leader would then arise who was strong but not good. Confusion lasted until at last there emerged a leader who was both good and strong. With him a new dynasty would be established and China would enter upon another long period of good order and happiness."

I am glad that there has now arisen in China a leader who is "both good and strong," and that under the leadership of Generalissimo Chiang Kai-Shek we see China entering upon another period of constructive development.

Let us not assume, however, that history necessarily repeats itself, especially in our time. Americans in 1929 and 1930 made the mistake of thinking that our "business cycle" was an automatic affair, and that following a predictable period of discomfort we could hope for the return of prosperity. In that case history has not exactly repeated itself. Sorel once wrote that the statesmen of Europe failed at the time of the French Revolution because they "judged upon false analogies and regulated their conduct toward it (the French Revolution) by groundless conjectures." Too many new factors have entered into the life of the world during this age of science and invention for us to assume that things will right themselves in China or anywhere else in conformity with past history.

It is not strange that almost every topic in the program of this conference has to do with crisis. President Conant summarized the other day the history of the past twenty-

five years as a period in which we have had "a war, an armistice, a boom, a crash, and a series of questions." As you consider one question after another and attempt to understand the crisis in which China finds herself, please remember the Chinese phrase for crisis. That phrase as you will recall is composed of two words, "wei" and "chi"—"wei," meaning danger, and "chi," meaning opportunity. A more apt characterization of the inner meaning of a crisis could hardly be found. In every crisis lurks danger but with the danger opportunity may always be found.

Communications which reach me of late from China ring the changes again and again on two words, words which express awareness both of the danger and of the opportunity in the present national situation. The first word is "resistance." China is united today as she has not been in a long time in resistance to the danger which threatens her national existence. The other word which appears again and again in letters, reports, and articles from China is "reconstruction." Even in the destruction by which China is so greatly endangered her leaders and her people are seeing opportunities for rebuilding national life and are throwing themselves whole-heartedly into that task.

Examples of course might be multiplied, but there comes to mind the name of an old friend, Dr. Chang Po-ling. In the summer of 1937 the magnificent plant of Nankai University which he had built was destroyed by aerial bombs and heavy artillery. Looking upon the dust and ashes he declared, "The buildings of Nankai are destroyed but the spirit of Nankai still lives." In September the University opened with part of its student body in Chungking and part in Changsha. When things got too hot in Changsha, his professors and students joined with students of other universities refugeeing in the southwest and made that historic trek on foot to Kunming.

Today President Chang divides his time between Chungking and Kunming, administering the two sections of his university in the two cities. Perhaps you saw his interview some months ago with the Chungking correspondent of the *New York Times*. "This dispersion of our educational institutions from the Coast into the deep interior is going to prove a blessing in disguise." It is because your leaders and many of your people are thus able to see in the present misfortunes of China opportunity as well as danger that your friends are sure that unconquered China is unconquerable.

I wish to suggest for your consideration as you go into your discussion groups, however, that while China's most urgent problem may seem to be that of resistance to the invader, certain basic problems will

Eugene Barnett is executive secretary of the International Committee of the Y.M.C.A. As a "Y" worker of many years' experience in China, he came into intimate contact with Chinese youth. His article is the gist of his address before the CSCA Conference on June 22nd.

remain even when invasion has been entirely turned back. These basic problems, moreover, she shares with every nation and people. They are problems which no nation can completely solve except in a world setting. The concept of world unity is not new in the thought of your people. But world unity today is more than a concept or a distant goal. The physical unity of the world is already a fact which makes the Great Wall of China and the isolationism of certain leaders in our country relics of a past which is no more.

May I mention three of these basic problems which enter into the world crisis which every nation confronts in our time. President Roosevelt alluded to them in the opening paragraph of his speech to Congress on the state of the nation in January, when he spoke of three institutions indispensable to civilized life which are gravely threatened in our time. These institutions, he said, are religion, democracy, and international good faith.

Those of you who read the President's speech will recall that he spoke of religion as the source of the other two, democracy and international good faith. Walter Lippman in commenting a day or two later on the speech, declared that the President's linking of religion, democracy, and international good faith constituted a landmark in Western thought. Experience has shown that democracy disassociated from religion is devitalized. German pastors have had the courage to oppose the totalitarian claims of National Socialism because of their conviction that "resistance to tyranny is obedience to God." A day or so later Dorothy Thompson in her column took up the refrain—as other columnists did immediately thereafter. "The concept of man as a child of God," declared Dorothy Thompson, "is the only philosophic basis for democracy."

You may remember that on the outbreak of the anti-religious movement in China in 1922 Liang Chi Chao published an article in one of the Shanghai newspapers. "I am not a religionist," he said, "Neither am I an anti-religionist. However I welcome the anti-religion because it lifts religion out of the realm of indifference and makes it a live issue."

Throughout the world today there is a widespread attack on religion. Russia for

more than twenty years has been engaged in an effort to uproot religion because she sees in it an opiate of the people and an ally of reaction and oppression. The attack of Nazism on religion is not less sweeping. Its leaders hold up Nazism as an all-commanding philosophy and way of life which brooks no rivals. In greater or less degree we find rival systems in every land sapping at the foundations of religion. If this attack on religion leads us, as Liang Chi Chao suggested, to re-examine the whole question and positively to define our attitude and relationship to it, we shall find gains for ourselves and our day for which we shall be indebted to these attacks.

The attacks on democracy which we witness in our day are also widespread and far-reaching. At least since the French Revolution we have taken it for granted that democracy is a good thing. Mussolini, however, is now telling us that the Nineteenth Century was a century of liberalism, parliamentarianism, democracy, individualism, and anarchy, but that the Twentieth Century is to be the century of authoritarianism, collectivism, and fascism. Hitler declares that in Germany democracy is dead and that he and his party have given it a third rate burial. Those of us who live in countries which profess the democratic faith are aware of voices which are being raised even in these countries to question the ultimate claims and the feasibility of democracy as a way of life. Let us hope that this attack upon democracy may lead us to re-examine our attitudes and obligations to it.

The very concept of international good faith seems strange in the light of current happenings in the world. I visited the palace of the League of Nations last year. As I walked through its beautiful corridors and halls I could not help but feel that I was visiting a mausoleum, the mausoleum of dreams and hopes which we cherished a few years ago. If those dreams are today buried, we must believe that they will rise again. What we see of the fruits of power politics, so-called national anarchy and international brigandage now rampant throughout the world, is a challenge for us to re-examine the meaning and the conditions of international good faith. The present chaos which disregard for international good faith has brought us must be regarded as an episode in human history and not the beginning of a new epoch, as certain contemporary leaders would have us believe.

Let us then face, open-eyed and unafraid, the attacks now being made on religion, on democracy, and on international good faith. Let us bear in mind that the frontiers along which these battles are being fought are found in every land, including yours and mine. Let us meet these attacks, not in a spirit of evasion or in blind defense. Let us rather subject our faith in these dearly bought human values to courageous re-examination. In whatever sphere circumstances may place us let us show forth our faith, not by our words but by our lives. Let us remember always that no single country can be sure of preserving for itself the blessings of religious liberty, of democracy or of international peace except as these values become the common possession of our common world community.

America And The Far East

By MRS. GEORGE FITCH

An address before C. S. C. A. Conference on June 24, 1939.

AFTER eight transcontinental trips in this past year and a half, after speaking in many of our largest cities,—geographically from Boston to Florida, and from New York to California,—I have come to the conclusion that there is a great deal of confusion on the question of peace in general, and of neutrality in particular. Having spent the last six weeks in Washington interviewing legislators, I am prepared to say that the same confusion of thought exists there.

Even the peace groups are divided. The background is our disillusionment following the World War and its dictated peace. The tragedy is that in another crisis we have no convictions and no clear-cut policy.

There are those (both legislators and peace groups) who say mandatory legislation provides a curb on the President; to repeal or weaken it would be construed abroad as taking sides between good and bad nations; it is not the business of the U. S. to "umpire" the world; and unless we embargo both sides we become an arsenal for the nation or nations with which we have taken sides. The National Council for Prevention of War takes this position, and the Women's International League for Peace and Freedom, the Fellowship of Reconciliation, and World Peaceways. Speaking for these groups, Dorothy Detzer said in the Senate hearings: "The organizations I represent have for years urged and striven for every kind of international cooperation for peace. *But in spite of this*, I have been asked to report favorably the Nye-Bone-Clark Bill, or failing this to retain the present law." I am sure these groups once had convictions, but in line with the moral apathy of this country since the World War, today they feel it is more important to keep the American people out of war than to take a moral stand on international law-breaking.

There are other peace organizations which include the A.A.U.W., the National Council of the Y.W.C.A., the General Federation of Women's Clubs, the National Federation of Business and Professional Women, the National Council of Jewish Women, and the National W.C.T.U., etc. to the number of twelve. I was a member of their Conference of One Hundred for Concerted Peace Efforts, which met at the Shoreham Hotel in Washington, April 15th and 16, the best cross-section of America I ever saw in conference—from all walks of life, from the professions to the farm and labor and home. They believe there is a position that there is an area between 'doing nothing' and 'going to war' where the United States could use its economic strength by refusing to trade with aggressors. They say the present neutrality law tells the world that the United States will refuse to exercise moral

judgment no matter what the violators of treaties may do,—a green "go ahead" signal to every aggressor who is thus reassured that America will never take action stronger than words. They feel that a resolution like the Thomas Amendment is not an act of war, but an act of peace discouraging gangsterism, using means "short of war" to prevent war.

Unfortunately America depends on slogans instead of convictions today. "Neutrality" sounds right, so many Congressmen say: "If only the President had invoked the Neutrality Act, everything would have been fine!" Would it? I had a round with Congressman Fish during my testimony to the Foreign Affairs Committee on that very point. He said, "When a state of war exists, the President is bound by the law to place an embargo on both belligerents." I said, "When the President *finds* that a state of war exists". He insisted, "But a state of war *did* exist!" And I (equally insistent): "But the President didn't *find* a state of war to exist", and we in the Far East were very grateful to him for not cutting off finished products to China, while raw materials would have continued to flow to Japan." (The chairman of the committee upheld my point and ended the argument.) Would the people of the United States have been happy about invoking a law which would have done more harm to victim than to aggressor? Besides, how in the name of justice and humanity, can we *be* neutral when a peace-loving people are being incessantly bombed? Especially after we know that America furnishes the bombs!

There is another right answer frequently used in the wrong place. An oft-repeated alibi for doing nothing in the present situation is that all nations have been guilty in the past. If it were a question of "Who will cast the first stone?", the answer might be right. But there is no intention of throwing stones at Japan, or of taking up her own strongarm methods against her. Japan joined with western powers in achieving a new world order, an order based on treaties which outlawed war and provided other means of settling disputes between nations. No nation which agreed to the new rules of the international game can now be excused for breaking them. Nor is it any help to the people of Japan for western nations to strengthen her military clique and keep her war-machine going. What we are witnessing in the Far East is not only the assassination of China; it is also the national suicide of Japan.

Another slogan is: "Keep America out of war!" One Senator repeated almost daily with parrot-like precision in the Foreign Relations hearings on neutrality: "We don't want war." He has been saying it for twenty years without one single constructive thought as to how to achieve peace. "We don't want war!" but neither did China, nor Ethiopia, nor Czecho-

Slovakia. But China has war, and so will we if we don't stop strengthening the Rome-Berlin-Tokyo axis.

I raise a question as to why American college youths are pacifists. Is it because they are conscientious objectors, or is it because they fear war. I have a young son, who was asked by his teacher (when speaking on China to his sixth grade), to add a word about his father. He said, "Well, *I don't want to boast*, but my Daddy was in charge of the Safety Zone in Nanking, which took care of 250,000 people during the siege." A college youth in Pasadena said to me, "I know what I'm going to do when the next war comes, I'll take to the tall timbers!" I ask, "Which indicates character development? One proud of a daddy who had courage; the other ready to run. I would rather have my sons (all four of them) flying planes for an invaded land than to grow up in the midst of this moral apathy, that cares not how many tens of thousands of people are slaughtered, or bombed out of existence, as long as they are not Americans! Can't we see that there is ultimately no peace for America until we achieve peace for the world?"

There were 50,000 armed, half-drunken, lust-mad Japanese soldiers running riot in Nanking. Each one had the power of life and death in his own hands. And sixteen unarmed Americans, with courage, withstood them—drove them out of the Safety Zone, kept them from molesting women and girls in that zone—unafraid of reprisals or retaliation. And today America stands to help Japan wage this diabolical war on China for fear if we stop helping her, she may turn on us! Thank God, China is free from the fear of those who can kill her bodies but cannot kill her soul. America today is bound by such a fear of war that she is in danger of losing her very soul.

Still a last slogan—a stupid one—is, "We must mind our own business!" But Nazi activities in this country, and Japanese bases in Western Mexico, Ecuador and the Canal Zone (where they have cut the cocoa trees on recently acquired land for an air base along the Panama Canal) are menacing our future security. Is it to our best interests to build up a Frankenstein that will eliminate American trade and shipping from the Pacific?

My husband prepared a cable which was signed by every American in Chungking and sent to President Roosevelt, Secretary Hull, Pittman and McReynolds.

"Free China making extraordinary industrial and economic progress, and prospects bright if China is not faced by armies provided with essential material from America. We implore America not to continue to ignore moral and treaty obligations. America's national honor at stake."

In a recent letter Mme. Chiang Kai-shek wrote:

"Were the aggression of Japan justified by hostile acts on the part of China, it would be bad enough, but we have done nothing to warrant the merciless assault that has been made upon us. In reality, the whole world knows that China is being victimized not because of anything she has done,

but because of what has not been done to uphold the treaties and the international laws to which she is a party, and through which, in her helplessness, she was justified in expecting support.

The tragedy is that it continues and *the world stands aloof* from even stopping the supplies of war materials going to Japan to assist her to finish the resolution upon which she has so long been engaged."

What is the remedy? As I started to read my formal statement to the Foreign Relations Committee of the Senate, Senator Bone interrupted me to say, "I must leave and would like to ask a question. What would you have us do? Go over to China and intervene—when our total investment there is less than our annual chewing gum bill?" I said, "Mr. Senator, I think our investment in colleges and universities alone is worth more than our chewing gum" (which wasn't just what he asked me). He went on: "Would you interfere to the extent of 500 millions of dollars and a million of our boys?" I replied, "If you could only stay to hear me through, Mr. Senator, you would see that is not necessary. That's the last thing China wants of us. She has more manpower than anything else. All she asks is that we stop helping her enemy to destroy her."

But of course the question is *how*? What is the process? Senator Thomas would have let the President name the aggressor and with the approval of Congress have made it possible to lift the embargo on the nation which had not gone to war in violation of its treaties. Representative Geyer of California introduced a similar bill in the House. But Senator Borah says, "How can you tell an aggressor?" In conversation, I said to Senator Borah, "The people haven't had much trouble telling in the case of China or Ethiopia or Czecho-Slovakia who the aggressor was!" "Well, it's none of our business to call any nation an aggressor." I ventured to say, "We make it our business in the community if law breakers are running loose." "But the world is not a community, that's all nonsense." Well there are some types of mind you can't change.

So what? Senator Pittman has introduced his No. 123 based on the 2nd clause of the 9-Power Pact, saying "if any nation interferes with the rights or property of American citizens in China, we will put restrictions on trade with that nation." Aggressors are not letting us mind our own business. The best interests of America call for checking organized international gangsterism that threatens every country large or small, including our own. The No. 123 doesn't name Japan. If France endangers the lives of American citizens in China, we would place trade restrictions on France. But it is Japan endangering the lives of my husband and son, for example, by indiscriminate bombing. Bombing of military objectives might not put them in danger. It is Japan which makes it impossible for me to return to my home in China up the Yangtze River, the natural waterway. Whose Yangtze is it? Yet I must at great inconvenience and expense go through French Indo-China and in China's "backdoor"—because Japan has

closed the Open Door in China in violation of treaty obligations.

Senator Reynolds said to one witness in the Committee: "Don't you think we should mind our own business and remedy our own unemployment problem?" When I interviewed the Senator from North Carolina later, I said, "Did you know that if Japan should win in China, and be able to utilize the serf-labor of 450 millions of Chinese and secure the free natural resources of China, she would flood the world with cheap manufactured goods with which we could not compete? That our own standard of living would come down approaching the Oriental level, and we would have an unemployment problem such as we know nothing about today?"

Of course: "Nothing from Japan; nothing to Japan!" would end the war in China very quickly. With increasing momentum and cumulative effect, the American people are expressing their will as regards the first. "Let American legs defeat Japanese arms," would be a good slogan for them. Japan must sell silk if she buys scrap-iron, and she can sell enough of it no where else. The American people want something done about this infamous traffic which makes us a partner with Japan in this attempt to destroy China, and they will continue to make their voices heard until they get action. Neutrality? As impossible as calling black white, or night day. Participation in Japan's war guilt? No longer. Go to war in the Orient? Preposterous. China has more man power than anything else. America's self-defense and best interests and moral responsibility simply require that we *stop helping Japan*.

BOSTON

(Continued from Page 6)

presence and speech of David Toong lent dignity and formality to the occasion.

We had the election of new officers for the coming year, too. Peter Toong, who is becoming even as popular as his elder brother, was chosen to succeed to the throne of Ken Wong. Dan Lew was vice-president. Arising to sudden fame, almost overnight, Ai-li Sung, secretary of the Central Executive Board as well as of the Eastern Department of the CSCA, was elected to a third position as secretary, that of the Boston Unit. Ed Chin Park was entrusted to hold the bag as treasurer. R. D. Wu fell deeper into the rut of editorship, holding down that position for his third successive year. What will they do next year without him? Lucy Shen will be given the chance to turn on her charm in the capacity of Social Chairman; while W. K. Yee, Boston's most eligible bachelor with his position as Research Ass't in Metallurgy at M.I.T., will have to worry his head over the Program of the coming year. The Membership will be well taken care of by Yee's colleague at M.I.T., the Honorable Dr. L. J. Chu of the Electrical Engineering Department.

With an imposing set of officers such as these, the Boston Unit is bound to have one of its most active and successful years. Boston expects to lead the way for all local units this year. This is our proud but friendly challenge to all others.

Conference Gossip . . .

We envy the handsome guy who took our Conference "blonde" back to New York with him. Their first meeting was in Kai. . . , she had his picture with her. Since then he confesses he likes her best of all girls at the Conference.

* * *

A husky well-tanned young man held hands with a girl while riding to Wellesley in a 1929 Ford. He wants to hold hands with her again—and again.

* * *

Those two exchange students certainly have an eye for Chinese beauty.

* * *

A New Yorker and a Bostonian met at the Conference. Since then, they have seen "Pins and Needles" together in New York.

* * *

We all agree that a certain femme from Indiana is certainly fast company.

* * *

That girl from the South was seen quite often with a certain Washingtonian.

* * *

Towards the end of the Conference, "Shadow" seemed to have lost his hold on the Conference No. 1 Glamour Girl; but evidently they have made up, for they were seen in New Hampshire together recently.

* * *

Lynn and M.I.T. were in close touch with each other during the Conference "as ever".

* * *

We want to have a plebiscite on who is the greater armful; a certain N. Y. dietitian, or Glamour Girl's best friend.

* * *

The Conference's best musician, who has since returned to China, was quite chummy with someone who sings Cantonese opera quite well.

* * *

That sweet little headache from Ohio took the Conference by storm. Little lady, are there more of your kind where you come from?

* * *

The most popular man of the Conference seems to want to cultivate the acquaintance of the Conference's most popular girl.

* * *

We were certainly glad to see the boys from California. Too bad they didn't bring some more of that California sunshine.

* * *

We wonder whether Neville Chamberlain has a chance of becoming the Prince of Wales.

* * *

During the Conference, our Minister of Transportation wore a downcast expression on his countenance. Was it that his inspiration was in Philadelphia?

* * *

Right behind our backs, Music was making Music to the tune of "I Love You Truly", and we didn't know it until the tune was played.

* * *

Speaking of Music, the "Fisherman's Song" made a great catch, and he's no fish either.

Building Together A New China

By MOLLY YARD

Executive Secretary, Far Eastern Student Fund.

In all the world there cannot be a student who does not see across his path the shadow of world disorder. For many that shadow has meant death and war. I have a friend, Chen Dju Dien, a leading member of the Chinese Student Union for National Salvation. On July 13, 1938, he was killed during a devastating air raid over Wuchang. Yesterday I received a letter telling me my friend James Klugmann, a Cambridge man who headed the World Student Delegation to China, has been mobilized to fight in the British Army.

World youth, as demonstrated at the Vassar World Youth Congress, has common aspirations. We want to build a peaceful world based on justice and freedom for all peoples. We believe in the solidarity of our generation no matter what creed, color, nationalities there may be among us. We want to work to see that the brotherhood of man is achieved in our time.

In all the confusion of the world situation, students in America look for the constructive role they can play. Without doubt aid to victims of war is one point at which they can be effective. Contributions to Chinese students relief have had a particular appeal, however, for it has been much more than simply keeping students from starvation. The Far Eastern Student Service Fund which has conducted the campaign for Chinese student relief in the colleges of the United States during the past two years, has raised money to keep students at their studies in China and hence has helped to maintain education there in spite of all the destruction of war.

This use of their money has a very real meaning to American students. We as a people are passionately committed to the democratic way of life. We know that education of all the people is essential to the achievement of and maintenance of democracy. We want an education not only to train ourselves for jobs but also to train ourselves as citizens to meet the complex problems of modern society. During these times when we see the democratic way of life being ridiculed and denounced, we feel it more urgent than ever to understand the problems of our nation to be able to meet, as citizens of a democratic government, the needs of our people growing out of those problems.

Thus it is that we feel a very real response to the determination of Chinese students to continue their education, no matter how difficult, in order to train themselves to meet the needs of their people, in this their hour of greatest trial.

We thrill to the stories of those students and professors who walked hundreds of miles in order to reach a place of safety to establish new universities in place of those bombed. We are humble in the face of those who continue without a decent place to sleep, without proper food or

clothing. We are amazed at those who will live in caves in order to get an education. But the exciting fact that induces Negro students, poverty stricken as they are, to contribute; that induces hundreds of students in little colleges throughout the West where most of them work their way through college, to contribute; that induces those dependent on scholarships to contribute; that induces high school students with their few pennies to contribute; is the knowledge that while she is carrying on a war for independence, China is also building a nation where liberty shall live, where the democratic way of life shall be triumphant, where the most able youth shall be trained to meet the needs of the people.

We may thrill to the story of the thousand mile trek, but we thrill far more to the idea that we are helping to train students who soon will be setting up clinics, classes in reading and writing; who will be building the roads and schools and hospitals of a New China; who will be entering the government service to carry out the democratic method; who will be building on the face of the earth a country where liberty shall not perish.

Last year the Far Eastern Student Service Fund raised in 285 schools and colleges throughout the United States over \$26,000. This year we are determined to raise \$35,000. for we know the importance of the money and we know that now very little aid will be going to China from other countries than our own. In our campaign this year we very much hope for the cooperation of Chinese students, not only because of the material advantage, but because one of the important aims of our work is the building of goodwill among students around the Pacific. A small percentage of our Fund goes to the Japanese Student Christian Movement as a tangible symbol of this aim. There could be no more fitting proof that the students of China harbor no hatred toward the students of Japan than wholehearted cooperation in our program. It is our hope that the Chinese Students' Christian Association in North America will take the lead in urging the cooperation of students from the Far East in support of the FESSF. Thus can we together build goodwill so necessary for the building of a peaceful world.

Christmas Cards for Relief

The American Bureau for Medical Relief, 57 William St., New York City, again has designed two sets of Xmas cards, the sale proceeds of which go to medical relief. The cards are sent postpaid anywhere in U. S. A box contains 10 cards and envelopes and costs one dollar.

Forum On Overseas Chinese - - A Conference Highlight

The forum on overseas Chinese was one of the Conference's most stimulating highlight. During the discussion period, conflicting views were vehemently set forth. In general, all agreed that for each individual Overseas Chinese, the problem was different. One should not dogmatically assert that all the second generation Chinese, without exception, should return to China, or stay in America.

When each overseas Chinese is faced with the problem, he must decide for himself and must weigh carefully at least the following questions to reach an adequate decision:

1. Prejudice. Am I sensitive to American race prejudice? Am I willing to live the rest of my life with a people who in general do not consider me their social equal?

2. Employment. In my own case, are the opportunities of obtaining remunerative employment better in China or America?

Is it possible for me to find the work I am best fitted for in China or in America?

3. Patriotism. To which country do I owe the greater obligation? What ties are more binding and why?

4. Service. To which country would I be of greater service in my profession? Which country needs me more? Can I serve, say China, adequately and sufficiently by remaining in America?

5. Culture. Is my background different from that of the Chinese whom I shall contact in China, if I make my future there? And if so, am I adaptable to a change in culture, environment, and language?

6. Life Aim. Is the end of my life the mere preservation of existence: to have a mere decent mode of living? Or have I higher aims in life, to accomplish great things, such as helping China's millions to survive?—R. D. WU.

Role of Overseas Born Chinese--Speech

By LAWRENCE LEW KAY

WE Overseas Chinese have the right to live in two countries. Nevertheless, we are often faced with the necessity of making a choice between either the United States or China.

The choice of remaining in the United States is a passive one in the majority of cases. Our decision is often not one of choice but of circumstance; we just stay here. In returning or going to China we make an active choice. That is, we think it over quite thoroughly and then pack our bags and buy a steamship ticket.

My thesis tonight is not whether we should go back to China or remain in America. I want to face the fact that some Chinese return to China, but at the same time some remain here. Naturally, my thesis becomes—What should we Overseas Chinese do whether we return to China or stay in America?

The Republic of China was founded on three principles. These are Nationalism, Democracy and the People's Livelihood and the first of these is Nationalism. Not only Dr. Sun, but every thinking Chinese knows that this is China's first and most important need today. It seems apparent that the object of returning Overseas Chinese should be nationalism. This means that we should go to China with the purpose of becoming part of China. We must learn to fit, be made to fit. In the fitting process we are ground and polished, but we do wear down the grindstone however little.

Even recognizing the difference in background, culture and language, we Overseas Chinese can be made to fit. For our part we must be forever trying to become a part of China, ever trying to learn her ways of doing things and her ways of thinking. In brief, we must always make an effort to fit ourselves into Chinese society; to become part of a nation. Results will come by watching closely and questioning frequently.

However, the process of being made to fit needs cooperation. And that is where you native Chinese enter into the process. We can only learn from you. If you take the trouble to advise us, teach us and to

have patience in us, your investment in time and trouble will bear fruit. We shall soon become part of you and all of us will be the happier for it.

A moment ago I said something about this fitting process wearing down the grindstone. Call us rough jewels, if you wish (or perhaps we wish). The dust, in the form of little mistakes we may make, that comes from us is of course due to the rough edges as they come into contact with the grindstone of Chinese society. It wears down because it finally meets basic characteristics in the Overseas Chinese that are good and in that manner the grindstone is changed in nature.

What are some of these good characteristics that we hope will make a change in China? The first one that comes to mind is the spirit of cooperation. From our very childhood we have learned teamwork in work and in play. From the very beginning we have learned to abide by majority rule. Not merely to abide by it, but to work with it as well even though we are in the minority.

This same spirit pervades our concept of national life in America. I do not mean to say that the Chinese in China lack this spirit of cooperation, but we here emphasize it in all of our relationships, and we have learned in America that public service, for example, is a service for all and not for self. One of my friends has called it the sense of trusteeship. That seems to be a good term for national cooperation on the part of the ruling and administrative hierarchy. For us the common people, we cooperate by obeying red and green lights on the corner even when no policeman is watching.

Of course, there are other similar valuable characteristics some of which are friendly rivalry, adventurousness, sportsmanship. In short, we do have something to offer and we want to help build a New China. We Overseas Chinese want to fit; you must help us fit. You give to us and you receive from us; we give to you and we likewise receive from you. That is the fitting process in relation to Chinese nationalism.

You will recall that I mentioned the fact that the decision to remain in the United States is often a passive one. Ask any Overseas Chinese just why he remains in America and the answer will often be a blank look of astonishment. But whatever reason he finally gives is not of importance. What is important is, what permanent, what socially valuable reason can he give. What reason such as the building of nationalism in China can he give for remaining in America?

Those of us who live here know the difficulty of social intercourse not to speak of the problem of racial assimilation. For the present discussion, let us drop the question as insoluble and turn to the more immediate one. How shall we smoothen social intercourse, improve our relations with our neighbors? The answer seems to me to lie in internationalism. In fact, I firmly believe that internationalism should be the object of the Chinese remaining in America.

What should we do to increase international understanding? In this connection, the position of the Chinese here is a very strategic one. Our every action, each word we speak tends to build up or tear down the feeling between Chinese and Americans. I think it is very well to bear in mind that first impressions in our case are very important and that being so, it seems highly vital that we should conduct ourselves upon an even higher standard than that set up for Americans in general. Because of us the average unthinking American condemns or praises 400,000,000 Chinese. Certainly our responsibility is a great one and we should not, we must not shirk it.

Hand in hand with this policy of putting the best foot forward is the policy of introducing Chinese culture to America. A very simple way is showing your friends what real Chinese food is, and I do not mean chop suey and chow mein. By learning about China's history and philosophy you yourself become educated, but what is more, you can transmit this knowledge to your American friends and help them to really understand that China, too, has a great culture. Knowledge banishes fear and with fear goes prejudice. But here is a word of warning—we must preserve a sense of proportion in our spreading of

things Chinese. It can be overdone.

As a final suggestion of a means of creating greater internationalism, this is also the hardest to employ. All the work you have done in personal contact may be for naught if the greater majority of Americans still judge China by so-called Chinatown Chinese. The improvement of the Chinese community in thought, action and deed is a problem in itself, but it is highly essential to the success of any kind of understanding. Tonight I wish only to relate it to the problem of creating greater understanding between racial groups.

We students can very well organize the young people into all sorts of youth activity groups, such as the Boy Scouts, Girl Scouts, Y.M.C.A. and Y.W.C.A. groups, church groups, dramatic groups and any number of such healthful, developmental organizations. With the improvement of the youth, the whole community benefits. Furthermore, they are the basis for greater and future improvements.

A much greater problem lies in the older generation. Such a program is full of obstacles, but at least we owe it to the country in which we live (as well as to China) to improve where we can. The difficulties to be met are too complicated to be dealt with here. I just want to point out that we as students have the benefit of higher education, certainly we have some service to offer. Let us try to be of some use.

In conclusion, our decision as Overseas Chinese to return to China or to remain in the United States depends entirely on our personal circumstances, but whatever may be the decision, however the choice may be made, actively or passively, the Overseas Chinese have the definite duty to add to the nationalism of China and to the internationalism of America.

Speech On Hawaiian-Born Chinese

By MISS HAZEL CHONG

MAY I take this opportunity to extend sincere greetings from the Chinese students in Hawaii. In my talk I shall attempt to tell you something in general about the Hawaiian-born Chinese.

The total population of Hawaii is about 398,000, and of this number the Chinese comprise some 27,000. Perhaps it would be interesting for you to know that we have played an important role in the development of the islands. We constitute about 8 per cent of the total number of voters, but we have supplied more candidates, hold more elective offices and more appointive positions than the other nationalities, excluding the Americans and part Hawaiians. There are at least 500 Americans of Chinese ancestry teaching in the public schools today, some 100 technical engineers, 20 physicians and surgeons, 31 dentists, 6 lawyers, and one accountant and architect.

We compose 25 per cent of the students of the University of Hawaii. On the honor roll of the schools in the territory, the Chinese girls and boys have placed themselves in conspicuous positions. They have won honors in every phase of activity. The majority matriculate at the local university or receive at least a high school education. However, many are sent abroad for specialization in different fields. The Chinese

clubs, fraternities and sororities have scholarships and loans to aid the needy students.

For the past few years some 100 students have gone back to China to further their education as they have felt that their future lies in China. There are at present about 100 Hawaiian-born Chinese employed in some capacity in China. These include teachers, agriculturists, social workers, nurses, doctors, business people, and others.

We, in Hawaii, are keenly interested in the affairs of China. The different organizations such as the Kan Tom Unit of the American Legion, University Men's and Women's Clubs, Chinese Athletic Club, Chinese Civic Club, the church organizations and various others have worked hand in hand for the China Relief Fund. We have succeeded in getting cooperation from all nationalities, including the Japanese. Last year the "Bowl of Rice" affair sponsored by the Chinese churches was a rollicking success. This year, the plan is a bigger and better bowl of rice to last two days with \$10,000 as its goal.

In addition to the "Bowl of Rice" affair, other activities are sponsored, all for the benefit of China. Many of us have made plans to do something for China as soon as we have the opportunity, so you can rest assured that we in Hawaii, the so-called "Overseas Chinese," have much in common with you who are from China, and we hope to do our share to help reconstruct and develop the China of Tomorrow.

Some 225 Bowl of Rice parties have been held during the first week of November in all parts of the United States under the sponsorship of the United Council for Civilian Relief in China which is headed by Col. Theodore Roosevelt, Jr. In New York City the party lasted three days, beginning in Chinatown on the evening of November 8 and ending at Hotel Pierre with a dinner and ball on Nov. 10. The Hotel Pierre affair, which cost twenty-five dollars per plate, drew social and political leaders and was a great success. The campaign this year was conducted at considerable savings by The Trans-Pacific News Service, with Bruno Schwartz as the executive director.

PERSONAL ITEMS

Dr. W. W. Yen, former Ambassador to the Soviet Union, will head the Chinese delegation to the Study Meeting of the Institute of Pacific Relations which will be held at Virginia Beach, Va., at the end of November. Other delegates will be K. P. Chen, K. C. Li, Chao-ting Chi, P. C. Chang, P. T. Chen, Liu Yu-wan and others. The meeting was scheduled at Victoria, Canada, but due to the war has been transferred to American soil. The position and policies of various Asiatic countries will be discussed.

George Kao, news editor of Trans-Pacific News Service, is enjoying a much-needed rest at Montefiore Sanatorium, New York, which became necessary due to overwork. In seclusion, he has been able to catch up on his reading and do some long-planned writing. He found time, too, to write his impressions of America for a volume by foreign journalists which Funk & Wagnalls is issuing this fall.

Dr. Chen Yin-chieh, former professor of history at Tsinghua University, has been appointed to the Chinese chair in history at Oxford which the Sino-British Cultural Association has recently established. Tenure is from three to five years.

Dr. John Y. Lee, chairman of the Board of Directors of the University of Shanghai, passed away in Shanghai on April 20, 1939. Dr. Lee, a graduate of the University of Chicago, served for many years as a secretary of the National Committee of the Y.M.C.A. in China and made voluntary contributions to many Christian organizations such as the National Christian Council, the Baptist Church of the Cantonese, and the Shung Tak School. For the past three years he has been the Executive Secretary of the China Baptist Publication Society. China lost a great Christian leader in the passing of Dr. Lee. C.S.C.A. extends its deep sympathy to family and friends.



Rho Psi's summer reunion.

CHINESE STUDENTS IN WAR TIME

(Continued from page 1)

broke out Sian had only one school of senior middle grade and by the winter of 1937 it had three important colleges, namely: the Temporary University, the North-eastern University (originally in Peiping), and Tsiao Tso Technical College (originally in Honan), with a total enrolment of over 2,000 students.

In the months of November and December of 1937, there occurred the successive fall of Shanghai, Soochow, Nanking and Hangchow. This led to the second shift of universities and students. The migration from Kiangsu and Chekiang was in a way more organized than the migration from Peiping and Tientsin. Some institutions had anticipated the Japanese occupation ahead of time. So most of the universities were able to plan for their migration, as did the Central University and the University of Nanking. Of course, very few universities could move much of their equipment and books. What it actually amounted to, then, was mainly the moving of a reduced number of students and members of faculty with some of their personal belongings. Almost in every case, the university authorities arranged for the transportation and decided upon the common destination.

The third migration occurred in the spring of 1938 when the two temporary universities found it necessary to move further into the interior. The Temporary University in Changsha decided to move to Yunnan. The main body of the students and faculty took the circuitous route by way of Hongkong and Haiphong. But there were about three hundred students and faculty members who decided to march to Kunming by a "walking expedition" from Changsha covering a distance of over a thousand miles. They started out on February 20, and arrived at their destination on April 28. Of the total of 68 days, only for 4 days were they compelled to travel by steam launches and buses. The rest was on foot. The expedition cost the University something like \$18,000. For those who took the sea route *via* Haiphong, each student was given a subsidy of \$20. At first, the University operated in two places, the Arts and Law Colleges in Mentze and the Science and Engineering Colleges in Kunming. Now they are all centered in Kunming and the University has been renamed the National South-West Associated University.

The fall of Canton and the evacuation of the Wuhan cities in October, 1938, brought about the fourth migration of Chinese universities and students. Kwangsi suddenly became a haven for the "cultural refugees" from Kwangtung and Central China. Hua Chung College from Wuchang, Chekiang University from Hangchow, Tung Chi University from Shanghai, National Sun Yat-sen University from Canton and several others found their way into Kwangsi. The newly built railway between Hengsan and Kweilin and the network of highways connecting Kwangsi with Kweichow, Szechuan and Yunnan facilitated to no small extent the moving of cultural institutions through Kwangsi.

Several of the universities that were moved into Kwangsi had been on the march for about a year already. The epic tale of the moving of Chekiang University by Franz Michael in a recent issue of *Asia* magazine (January, 1939) is a good illustration. The University first moved from Hangchow to a little town called Kienteh, about a hundred miles up the river, in November, 1937. "The University remained in Kienteh until the end of December. Temples and ancestor halls were made into lecture rooms and dormitories. Wooden partitions, benches, tables and a blackboard were all that was needed. The requirements for dormitories were equally simple: wooden berths and a *pukat*, the Chinese bedding, which everybody carries with him, tables and chairs or stools. It was a lovely little place, which soon became crowded with students. But we could not stay long because of the Japanese advance." The University moved again, to Kian in Kiangsi, taking four weeks to cover a distance of four hundred miles. After just a fortnight in Kian, the University was compelled again to move farther south to Shangtien, a little village near Taiho. The University remained in its new home for over half a year, but it was on the march again in the fall of 1938. The students and faculty have now settled down in Yi Shan in Kwangsi Province. There is already some talk that the University may face another trek to Kunming.

But Kwangsi can only be a temporary home of these "migrant universities." The repeated Japanese bombings and the threatening southern concentration of Japanese troops might make it necessary for them to evacuate further into the west and southwest of China. As a matter of fact, several of the colleges and universities have already moved away into Yunnan, such as the Hua Chung College, the National Institute of Physical Education, the National Sun Yat-sen University, and Tung Chi University.

Tung Chi was one of the universities destroyed by Japanese bombs in Woosung soon after the hostilities broke out near Shanghai. It has moved several times since the destruction of its campus. It is almost a "trailer" tourist having made short stops in Kinhwa of Chekiang Province, Kanchow of Kiangsi Province, and Papu of Kwangsi Province. It has now temporarily settled down in Kunming. About 500 students have walked in groups from Liuchow to Chen Nan Kwan, on the border between Kwangsi and French Indo-China, a distance of about 400 miles. After crossing the border, they took the train from Tung Teng to Kunming. Two other colleges have passed through Kwangsi to Yunnan and Kweichow. They are the National Chung Cheng Medical College and the Tang Shan Engineering College of Chiao Tung University. The former was moved from Kiangsi in January and has now about 180 students. The latter was originally situated in Tangshan, east of Tientsin, and since the war broke out, has had several removals. When they were in Kweilin last January, the college was directly struck by a severe bombing. This led to another move to the little town of Ping Yuch, north-east of Kweiyang, which it is hoped is too insignificant to attract further air-raids.—*China Journal*.

New General Secretary Busy

David Toong, new general secretary, has been busy travelling and making contacts since he assumed office in September. He has visited some of our New England units and called on various officers in the midwest. At the 50th anniversary dinner of the World Service Program of the Y.M.C.A. secretaries held Oct. 28 in Detroit, Mr. Toong spoke on behalf of China. Following which he visited campuses in Ann Arbor, Pittsburgh, Washington, Baltimore, Chester and Philadelphia.

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Subscription: One Dollar a Year

Liquor Finance in 1939 - 2

Fiscal year	Receipts, U. S. government	Expenditures U.S. government	Deficit, U. S. government	Gross public debt, U.S. govt.
1932	\$2,121,228,006.05	\$5,006,590,305.07	\$2,885,362,299.02	\$19,487,002,444
1933	2,079,696,741.76	5,142,953,626.61	3,063,256,884.85	22,538,672,560
1934	3,115,554,049.53	7,105,050,084.95	3,989,496,035.42	27,053,141,414
1935	3,800,467,201.96	7,375,825,165.57	3,575,357,963.61	28,700,892,624
1936	4,115,956,615.13	8,879,798,257.61	4,763,841,642.48	33,778,543,493
1937	5,293,840,236.87	8,001,187,347.47	2,707,347,110.60	36,424,613,732
1938	6,241,661,226.99	7,625,822,158.36	1,384,160,931.37	37,164,740,315
1939*	5,668,000,000.00	9,210,000,000.00	3,542,000,000.00	40,440,000,000

The production of alcoholic beverages decreased slightly in all lines except still wines as compared with 1938. The Internal Revenue Bureau reports:

Fiscal year	Ethol alcohol	Distilled spirits	Form. malt liquors	Still wines	Sparkling wines
1933	115,609,754	7,795,160	303,732,350	18,755,651	
1934	165,103,382	76,506,388	1,168,027,703	77,773,388	532,374
1935	180,645,920	169,126,472	1,402,086,755	91,930,362	310,722
1936	196,126,236	253,867,925	1,606,173,922	170,875,617	413,850
1937	223,181,228	258,956,886	1,821,190,697	122,045,241	481,126
1938	201,033,858	150,155,924	1,746,545,053	228,726,368	489,013
1939*	201,007,109	145,372,207	1,668,737,688	231,986,025	331,696

Following trade agreements entered into with Canada and France, imports of distilled spirits and wines increased considerably in 1937 and 1938 over previous years. There was a decrease in distilled spirits and in sparkling wines in 1939, however, and only a small increase in still wines. The Customs Bureau reports as follows on the number of gallons of alcoholic beverages imported since repeal and which have entered into consumption:

Fiscal year	Distilled spirits	Still wines	Sparkling wines	Total duty paid
1934 (7 mos.)	3,791,138	2,706,474	333,818	\$24,022,793
1935	7,470,339	2,440,699	283,483	40,942,988
1936	9,801,308	2,519,180	280,161	37,087,885
1937	16,138,202	3,462,502	567,468	44,486,623
1938	14,257,855	3,045,961	542,142	39,432,514
1939*	11,111,263	3,149,562	511,647	31,816,331

Appropriations to enforce the National Prohibition Act were below ten million dollars to and including 1926, and were highest in 1932, when \$15,547,444.66 was set aside for this purpose. The amount spent by the Federal government since repeal to supervise the production and use of industrial alcohol, to supervise the legal liquor industry, and to suppress the production of illicit or untax-paid liquor through the Alcohol Tax Unit is practically the same as that formerly used to enforce national prohibition. In addition, the Federal Alcohol Control Administration, created by Executive Order on December 4, 1933, and abolished on September 24, 1935, and the Federal Alcohol Administration, which succeeded that body, have made expenditures to control the liquor traffic. The official records are as follows:

Fiscal year	Alcohol Tax Unit	FACA or FAA	No. agents and investigators	Stills seized	Persons arrested viol. liq. tax act
1934	\$ 14,311,974	\$133,038.48	1,393	9,869	
1935	10,530,800	365,622.68	1,522	15,712	29,521
1936	11,913,430	180,000.00	1,377	15,629	31,504
1937	12,332,300	475,000.00	1,440	16,142	29,477
1938	12,332,300	450,000.00	1,448	11,407	25,867
1939*	12,332,300	425,000.00	1,392	12,058	28,841

(* NOTE: Figures for 1939 marked * are preliminary and subject to revision.)

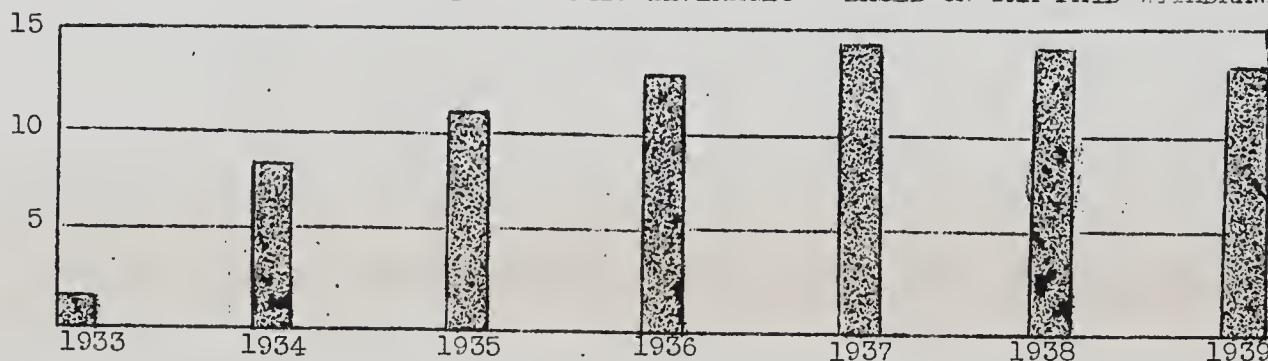
LIQUOR FINANCE IN 1939

For the second consecutive fiscal year there has been a decline in production and consumption of alcoholic beverages, with the exception of wine. During the fiscal year 1939 there was a decrease in per capita consumption of about half a gallon, just as there was in 1938, as compared with the respective previous year. No doubt the economic situation is largely responsible for the lowered consumption of legal liquors, but restrictions adopted by states and local communities also played their part.

Per capita consumption of alcoholic beverages for the fiscal years, as shown by the reports of the Internal Revenue bureau on tax-paid withdrawals, is given below (in gallons):

Fisc. year	Still and sparkling wines (dom.)	Per cap.	Ferm. malt liquors	Per cap.	Dom. & imp. spirits includ. al.	Per cap.	Total, all alc. bev.	Per cap.
1933	1,801,647	.014	205,093,706	1.63	6,118,326	.048	213,013,879	1.69
1934	14,810,110	.117	1,000,247,209	7.90	43,017,153	.339	1,058,074,472	8.35
1935	35,680,325	.279	1,309,093,761	10.26	82,457,338	.646	1,427,231,424	11.18
1936	47,764,375	.372	1,511,555,040	11.77	110,631,778	.861	1,669,951,193	13.00
1937	62,430,597	.479	1,717,150,760	13.28	136,859,616	1.06	1,916,440,973	14.82
1938	61,536,752	.472	1,671,706,558	12.83	130,203,653	1.00	1,863,446,963	14.30
1939*	67,683,731	.518	1,605,273,744	13.30	125,694,708	.963	1,798,652,183	13.78

PER CAPITA CONSUMPTION OF ALCOHOLIC BEVERAGES - BASED ON TAX-PAID WITHDRAWALS



Despite lowered consumption, the total revenue received from alcoholic beverages increased nearly twenty million dollars, due to the imposition of higher taxes on distilled spirits, except brandy, the Internal Revenue Bureau reports. The estimated expenditure for alcoholic beverages at retail is \$4,500,000,000, about one and a half times as much as was spent for recovery and relief by the Federal government. The figures follow:

Fiscal year	Revenue from alcoholic beverages	Estimated retail cost of alco. bev.	Estimated per capita expend.	Recovery and relief expend. of U.S. govt.
1933	\$ 43,179,822.44	\$ 350,000,000	\$ 2.78	
1934	258,911,332.62	2,000,000,000	15.79	\$ 4,283,315,473.14
1935	411,021,772.35	3,225,000,000	25.29	3,068,803,053.20
1936	505,464,037.10	5,000,000,000	38.93	2,776,796,468.51
1937	594,245,086.27	5,000,000,000	38.68	3,014,589,912.78
1938	567,978,601.53	4,500,000,000	34.61	2,236,167,039.30
1939*	587,799,700.68	4,500,000,000	34.48	3,104,000,000.00

Receipts by the U.S. government from all sources during the fiscal year 1939 were less than in 1938, while expenditures soared to a point exceeded only by the war years, 1918-19, and nearly double the receipts. Consequently the national deficit rose and the gross public debt is now over forty billions. We are reminded of statements issued before repeal, of which the following is a sample:

"Our country must abolish prohibition if it is to be saved from financial ruin. *** People are overburdened with taxes. *** Congress should leave itself open to the consideration of just one proposal, the abolition of prohibition and the taxation of liquor.

"Billions of dollars are to be derived in this way. Billions which could balance the budget and do more. Billions which could dispel the specter of increased taxation and which even might leave room for hope that present taxation might be reduced. Aside from these benefits such action would increase the chances of an early return of prosperity."

(Evening Graphic, (N.Y.), 3-29-32)

(Over)

NUGGETS OF FACT FOR TEMPERANCE WORKERS

Issued by

THE ANTI-SALOON LEAGUE OF AMERICA

LAURA LINDLEY, RESEARCH SECRETARY

October, 1939

10-6-39

L-39-14

#5

LOCAL OPTION IN PENNSYLVANIA

Practically complete returns from the elections on September 12 show that the drys won 170 and the wets 35, a net gain of 135 for the drys. There were 973 dry units, counting both beer and liquor each as a unit, and the 135 gained make a grand total of 1,108 units now dry on either or both beer and liquor, says the Pennsylvania Anti-Saloon League.

The drys filed 660 petitions for elections on beer and on liquor and won 170 of them, a ratio of one to four. They made gains in 34 of the 67 counties and suffered losses in only four counties.

Local option votes are allowed only once in four years. This year 720 petitions could have been brought in units which voted dry in 1935 or previous years. The wets dared to bring on elections in only 150 of these for the return of both beer and liquor, or about 300 petitions in all. They won 35 of the votes, 24 on beer and 11 on liquor, a ratio of one to nine. These places are all small and will have few licenses. The balance of 685 units automatically remains dry.

The last Legislature limited the number of licenses to one for each 1,000 of the population, which will reduce the number of licensed places by about 10,000 when in actual operation.

* * * * *

Governor Lee O'Daniel, of Texas, vetoed a bill passed by the recent Legislature which would have increased the percentage of signatures on petitions for local option elections from 10% to 30%; would have prevented the existing practice of counting as two any signature designated "Mr. and Mrs."; and would have permitted the calling of a new local option election in the subarea of a dry county. The United Dry Forces of Texas were instrumental in securing the veto.

THE HOME

The basic cause of vandalism is to be found in the home, in the opinion of 35 church and civic organizations meeting in the Northeast section of Washington, D.C. During the past year vandalism has accounted for more than \$14,000 worth of broken windows in school buildings throughout the city.

Broken homes, resulting from alcoholism, were named as responsible for many vandal-minded youngsters. (The Evening Star (D.C.), 5-9-39)

* * * * *

Angelo Patri says: "Parents must take a stand at times. It is not necessary to serve cocktails at a young person's party. The fruit drinks that can be made are delightful in color and fragrance and taste. Young people enjoy them." Youth that needs stimulants to merriment beyond what youth itself can supply, is in such a bad way that no artificial stimulant like alcohol is going to help any.

"Nowadays most of the young people arrive at a party in cars. The boy who drives the car must not drink, not even as much as one little glassful of liquor, in any form. We know that even a little alcohol lowers the efficiency of the brain and we know also on the authority of qualified experts, that often only a second of time separates the passengers in a car from disaster. A delayed second might cost somebody's life, somebody's life's happiness. No driver can drink with safety to himself or to other people.

(Over)

"The hostess who offers such drinks to young people who are to drive cars afterward takes a grave responsibility on her conscience."

TRAFFIC ACCIDENTS

Being "under the influence of intoxicants" was the primary cause of 42, or 26.42%, of the 159 traffic fatalities in Arkansas during the first six months of 1939, reports the State Highway Commission.

During the calendar year 1938 it was found that being "under the influence of intoxicants" was the primary cause of 14.62% of all motor accidents, and in 19.43% of all fatalities. "Driving too fast for conditions," which is often closely associated with had-been-drinking driving, was responsible for 23.28% of all accidents and 25.80% of all fatalities in Arkansas.

There were 2,208 traffic accidents in Arkansas in 1938 in which 333 persons were killed and 2,082 injured. In 1937 the number of fatalities was 386. Condition of the driver was not stated in more than half of the cases, but where a report was given, 16.1% of the drivers "had been drinking", and under the heading, "Accidents-involving drivers had been drinking," 18.4% were in that condition. In contrast with the usual experience, pedestrians had a better record in Arkansas than drivers. Of the total whose condition was reported, 10.6% of those involved in accidents, and 15.8% of those in fatal accidents, "had been drinking."

* * * * *

Traffic accidents continue at a rate which is appalling. *** While carelessness and lack of consideration for others may be responsible in large part, nevertheless, John Barleycorn must take his share of the blame, for the intoxicated driver is about as safe as a TNT bomb. ***

We cannot deny the fact that as the percentage of this chemical in the brain increases, the bump of caution disappears, to be succeeded by a feeling of superiority, which brooks neither opposition nor obstruction in one's pathway. Perhaps the motorist is not reeling drunk; nevertheless he is dangerous because he will take chances.***

The hazard rate among the abstemious population is relatively low and some authors fix the added likelihood of trouble with the drinking driver as at least 50 times as great. (Dr. Irving S. Cutter, D. C. Times-Herald, 8-14-39)

NARCOTICS DAMPEN FIRES OF THE BRAIN

Narcotics, such as tobacco and alcohol, dampen the fires of the brain, said Dr. J. H. Quastel, Oxford University bio-chemist, before the British Assn. for the Advancement of Science, meeting at Dundee, Scotland.

The brain, like every other part of the body, serves as a furnace in which sugars and starches, the fuel of life, are "burned" by means of the oxygen carried in the blood stream. This process provides the energy for mental activities. Even in relatively low concentrations, Dr. Quastel explained, the narcotics greatly inhibit the consumption by the cerebral cells of certain of the break-down products of the sugars and starches - notably the blood sugar glucose and the pyruvic acid which is one of the intermediary substances in the brain-burning process. The explanation is probably to be found, said Dr. Quastel, in some physiological substance, as yet undiscovered, which is extremely sensitive to narcotics. The report formed part of a symposium on the new field of the chemistry of life - the precise processes by which the body transforms foodstuffs into the energy of living by the oxygen-combining, or burning, process.

(The Evening Star (D.C.), 9-1-39)

NARCOTICS BLAMED FOR RISE OF MAJOR CRIMES

Major crimes committed in the D. C. increased 11% in the first 6 months of 1939 as compared to the corresponding 1938 period, Dr. James A. Nolan, managing director of the Washington Criminal Justice Association, reported. Part of the increase was attributed to the spread of the narcotic habit among young colored people.

SEIZURES AND ARRESTS

The Alcohol Tax Unit secured 2,939 indictments and 1,982 convictions of defendants in conspiracy cases involving frauds on the revenue during the fiscal year ending June 30, 1939.

Important bootleg cases resulted in the conviction of Charles and Frank Pellegrino and 82 defendants in New York City; Salvatore Falcone and 20 codefendants at Utica, N.Y.; Phil Cohen and 31 co-conspirators at Philadelphia; Carlo Gambino and 14 associates at Philadelphia; and Fox Poley and 17 codefendants, Camden, N. J.

A total of 29,098 prosecutions were recommended at U.S. Attorneys in Alcohol Tax cases; 21,554 defendants were indicted, and 18,219 convicted. More than 15,000 defendants were awaiting grand jury or trial action on June 30, 1939. Other Alcohol Tax Unit statistics follow:

<u>Seizures and arrests:</u>	Fiscal year ended June 30	
	<u>1938</u>	<u>1939</u> ^{1/}
Stills seized	11,407	12,058
Distilled spirits (gallons)	344,668	324,881
Mash (gallons)	7,553,843	8,075,391
Automobiles	3,730	4,109
Trucks	495	440
Number of persons arrested	25,367	28,841

^{1/} Preliminary

During the year Coast Guard aircraft located 700 illicit distilleries. Eight aliens were apprehended, and three vessels seized. Absence of the old liquor fleet continued, largely through the cooperative efforts of the Coast Guard with the Royal Canadian Mounted Police. (Treas. Dept. press release, 7-16-39)

MUSICIANS

It may come as a surprise to swing addicts who have always confused music, liquor and marijuana to know that not one of the really first-class band leaders does any heavy drinking. He just can't take a chance. Anything that is likely to dull his wits or wilt his pep has to be discarded. (Paul Whiteman, in Colliers, 9-9-39)

ATHLETES

The "Royal Rookie," Ted Williams, Red Sox outfielder, is called the outstanding rookie of 1939. He doesn't drink nor use tobacco. He doesn't dance but says he'd like to learn. He doesn't read much because he's afraid it's bad for the eyes. (Colliers, 6-24-39)

ADVERTISING

As a newspaper edited for all members of the family, young and old alike, The Minneapolis Star-Journal will not publish advertising designed to increase the consumption of alcoholic beverages.

(Over)

The Star-Journal will similarly adhere to high standards as to the acceptance of all other advertising copy and will unhesitatingly decline any advertising that it believes to be false, deceptive, fraudulent or misleading.

(Minneapolis Star-Journal, 8-1-39)

* * * * *

"On nothing have I expressed myself with firmer conviction than on radio advertising of alcoholic beverages. In principle it is wrong; in practice it is piling up mountains of trouble for the short-sighted manufacturers who use it," said Captain W. S. Alexander, Federal Alcohol Administrator, in an address before the National Alcoholic Beverage Control Association, at Bretton Woods, N.H., on September 6, 1939.

* * * * *

Last year (1938), the total national advertising in newspapers amounted to \$148,713,036. The R.J. Reynolds Tobacco Co. was the largest national advertiser, spending \$6,538,447 in 760 cities, according to Media Records. There were 622 national advertisers who spent \$35,000 or more in the newspapers. Three distilling companies spent over a million dollars each in newspaper advertising:

Shenley Products Co.	\$ 2,400,154
National Distillers	1,624,515
Seagram-Distillers Corp.	1,557,451

HOW MONEY IS SPENT IN GREAT BRITAIN

Annual expenditure on alcoholic liquors	250,000,000 pounds
smoking	125,000,000 "
chocolates and sweets	50,000,000 "
cinemas	50,000,000 "
football pools	50,000,000 "
Voluntary contributions to hospitals annually	13,750,000 "
Annual expenditure on cosmetics	7,000,000 "
Contributions to non-Roman missionary societies, not exceeding	2,500,000 "

(On Active Service, July, 1939)

CANADA'S LIQUOR BILL

1933	\$112,000,000	
1937	159,000,000	
1938	173,142,765	(The Temperance Advocate, Sept., 1939)

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LIQUOR CONSUMPTION D
TRAFFIC ACCIDENTS D O
O W
W N
N IN NEW YORK STATE

Beginning with 1933, when beer and wine were legalized in New York, and 1934, when spirits were legalized, consumption of alcoholic beverages increased tremendously, reaching a peak of 287,757,176 gallons in 1937. During 1938 the consumption of tax-paid alcoholic beverages decreased by 14,693,378 gallons.

Licenses for retail "on premises" consumption decreased from 25,935 in 1934 to 22,042 in 1937, and still further to 21,473 in 1938. The number of licenses of all kinds decreased from 47,829 in 1937 to 45,990 in 1938. State revenues from alcoholic beverages decreased over a half million dollars within the past year as compared with 1937.



When less liquor is consumed there are fewer of the adverse social effects which follow drinking. For instance, the Department of Motor Vehicles of New York reports a 28.2% reduction in accidents caused by intoxicated drivers, and a 9.7% reduction in all motor accidents. However, intoxicated drivers were charged with 637 accidents causing 50 deaths and 1,076 injuries. Of these injuries, 117 were classified as very serious.

New York figures show that the probability of death is three times greater when the operator is intoxicated than when he is in full control of his faculties.

In addition to the element of intoxication itself, other violations figured in drunken driving accidents. Speed was a contributing cause in more than 48% of the fatal and in about 25% of the non-fatal accidents. Driving on the wrong side of the road figured in 23% of the fatal and 33% of the non-fatal accidents. Not having the right of way was a violation in 9% of the death accidents and 19% of the non-fatal accidents. Other forms of reckless driving figured in 9% of the fatal and 12% of the non-fatal accidents. These four violations were the direct cause of almost every drunken driving accident.

"It is an established fact", says the New York Department of Motor Vehicles, "that alcohol, even in small or moderate amounts, diminishes attention and control on the part of the operator, affects reasoning adversely and seriously retards ability to make movements dependent on rapid and accurate coordination. Vision is affected and all normal reactions are slowed down perilously.

A factor which works against the drinking driver is the supreme confidence which alcohol frequently gives him. He harbors the delusion that he is the perfect driver, while, in fact, his mind and muscles are far below their normal efficiency. His sense of proportion is gone, his judgment is warped, and his vision impaired. With mental and muscular coordination gone, he operates his car at excessive rates of speed, perhaps on the wrong side of the road, certainly violating all rules for safe driving, and leaving in his wake a trail of death and misery."

The record of revocations and suspensions of motor vehicle licenses increased greatly after repeal, reaching a high point in 1937. There was a decrease in 1938 from that peak, though the number was still about twice as large as in 1932. Figures for reckless driving or speeding are also given, as the Bureau report indicates these violations figure in drunken driving accidents.

	R E V O C A T I O N S		S U S P E N S I O N S	
	Operating w. intox.	Reckless driv. or speeding	Charged with intoxication	Reckless driv. or speeding
1932	1,430	634	1,578	1,164
1933	1,157	562	1,525	1,109
1934	1,954	333	2,458	722
1935	2,036	455	2,432	834
1936	3,209	523	3,757	1,487
1937	3,488	815	3,909	3,475
1938	2,462	339	2,777	1,240

The New York Times said editorially on September 21, 1939, regarding traffic accidents:

"It is encouraging to learn that during the first eight months of this year drinking while driving apparently has been on the wane in New York State. The Motor Vehicle Bureau reports that revocations of licenses for driving while intoxicated were 21 per cent fewer in this period than in the like period of last year, while revocation for all causes declined by 16 per cent. The fact that even with this better showing the State recalled 1,266 licenses for drunken driving up to September 1 indicates, however, how much remains to be done in teaching New York motorists that alcohol and gasoline do not mix.

"The driver is not the only offending factor in highway accidents due to drinking. Studies by the American Automobile Association indicate that the pedestrian is increasingly at fault in this class of traffic mishaps. New York City's chief medical examiner found that in 321 pedestrian fatality cases, 38 per cent of the victims had a concentration of .10 per cent or more of alcohol in the brain tissue. The coroner of Cuyahoga County, containing the city of Cleveland, (Ohio), has reported that in 193 pedestrian fatalities 45 per cent of the victims had a concentration of .15 per cent or more of alcohol in body fluids. The last finding led to the issuance of police orders in Cleveland for the locking up, in their own interest, of all pedestrians found wandering in the streets in a drunken condition. Similar orders have been issued in Detroit, and in both cities recent reductions in pedestrian fatalities are partly attributed to the effect of such regulations. The A.A.A. suggests that attention might well be focused on the hazards of alcohol on the streets and highways by making drunkenness in the case of pedestrians as well as drivers a violation of the traffic law."

PERCENTAGE OF WOMEN ARRESTED FOR DRUNKENNESS AND DRIVING
 WHILE INTOXICATED THREE TIMES AS GREAT UNDER REPEAL

The percentage of women arrested for drunkenness, and for driving while intoxicated, was three times as great in 1938 as in 1932, said the Anti-Saloon League of America after a study of the finger print records of the Federal Bureau of Investigation of persons arrested or committed to penal institutions throughout the United States. The records show:

	% of total number women fingerprinted, who were arrested for drunkenness	% of total number women fingerprinted, who were arrested for driving while intoxicated
1932	3.38	.46
1933	Not reported separately	.6
1934	5.6	.9
1935	7.3	.9
1936	11.3	1.4
1937	11.9	1.3
1938	11.4	1.3

This does not give a complete picture of conditions, as fingerprint records are not made of all persons arrested, especially for so-called minor offenses. It is probable that if accurate and comparable national figures on the arrests for offenses induced by the use of alcoholic beverages could be obtained, it would show a still larger percentage of women victims of alcohol.

POLLS - HOW WOMEN VOTED ON LIQUOR

The Gallup Poll on the liquor question reveals a growing sentiment against the traffic in alcoholic beverages as follows:

	For Prohibition	Against Prohibition
December, 1936	33%	67%
February, 1938	34	66
December, 1938	36	64

A poll published in July, 1939, gave the answers obtained to two questions. The replies by women are of special interest.

- Do you ever drink any alcoholic beverages, such as wine, beer, cocktails, highballs?

	Yes	No
Total persons polled	58%	42%
Men	70	30
<u>WOMEN</u>	45	55
Voters under 30	67	33

- If not, do you disapprove of other people drinking?

	Yes	No
Total persons polled	45%	55%
Men	37	63
<u>WOMEN</u>	45	51
Voters under 30	30	70

Confidential

November 8, 1939

To the Board of Trustees:

This is in the nature of a postscript to my report under date of October 14. A few days after that was written Ambassador Grew shortly after his return to Tokyo made an address in which he set forth the American attitude to Japanese military activity in China. In this it can be safely assumed that he was speaking with the fullest authority from the Administration. As it is what I have been hoping for and advocating I am naturally immensely pleased as are all of our fellow-countrymen in this city whose views I have heard. The friendly tone with which so frank and firm a statement was permeated makes it a model for diplomatic negotiations. It was admirably done. Already its effects are showing themselves.

The rather pathetic attempts at rebuttal and other forms of publicity with which they hope to neutralize its force may well be ignored. But a pronouncement from Tokyo on the Wang Ching-wei movement has more substantial interest. This is that while General Itagaki will be allowed to carry forward his promotion of this attempted method of ending the war, yet what the Japanese Government really desires is permanent peace in Eastern Asia and it will seek to secure this through whatever may seem to be the most effective means.

General Itagaki was largely responsible for the seizure of Manchuria. It was he again who advocated the anti-comintern pact which led to the overthrow of the Cabinet in which he was War-minister when the German-Russian agreement discredited his pro-German policies. He was more recently entrusted with the task of crushing Chiang Kai-shek by military and political processes. Having suffered a severe set-back in the military defeats in North Hunan, he has been urging a political solution through a revamped "Central Government" led by Wang Ching-wei, maintained of course with Japanese bribes and bayonets.

This official explanation from Tokyo is an open admission of the internal struggle which has been continuing for some weeks past among their militarists. One minority element have come to realize the futility of this or any other similar device and are advocating some approach to the Chungking Government, but agreed not to press this in view of the official commitment to Wang Ching-wei. At this point - probably in large measure due to Mr. Grew's warning - there was a wavering in the direction of repudiating this puppet "Central Government" scheme after all, when Itagaki sent word that if this were done he would take things into his own hands and defy Tokyo. I have reported these details of news which has been reaching me from reliable sources because it seems to indicate that the crumbling of Japanese solidarity may have begun. Once the military extremists are unable by censorship to deceive and by organized force to compel their own people into the support of their policy, their abandonment in favor of a more enlightened treatment of China and of other countries in China may be expected.

But it is just here that Americans need to be most alert. Under the present stress they may seem to comply with our demands and we may with the best intentions cease to press these. They can be very plausible in their promises. But the lesson of Formosa, Korea, Manchuria and all that has been occurring in the occupied areas of China proper is unmistakably clear, and we shall let slip a unique opportunity and render a disservice to both of these countries unless we press our present advantage by insisting on a fundamental solution. This in its simplest terms is the withdrawal of all Japanese troops from the whole of China, within the Great Wall, including especially North China and Inner Mongolia. This is the only adequate guarantee of good faith. The Chinese Government will hesitate to

accept even this agreement unless it is more or less sponsored by ours. Our country has both the power and the moral idealism in international affairs to accomplish this and without any slightest danger of war. The worst that could befall might be some temporary loss of trade and possible injury to American life and property in these occupied areas. These at their worst would be a small price to pay for the vastly greater good.

There is a feeling among us of impending crisis as America and Japan come to grips on the issue which has now been precipitated. Some Japanese are advocating closer relations with Russia as the best means of parrying the American thrust. Others are probably trying merely to frighten us with this threat. But at this writing the question whether and how the United States will implement the strong hints given to Japan of disapproval of the course of events in China is absorbing our attention. Confirmation has just been received of Senator Pittman's statement that an embargo in whole or part will be enforced after January 25 if Japan does not give satisfaction as to American rights before that date. This is a very wise and even friendly move as helping to break through the crust of Japanese censorship and illusory concepts. I am adding these few lines to much that I have previously written on the subject in the hope that those who read them will understand how largely it is now in our power to end this iniquitous and blundering attempted conquest of a neighboring country merely by ceasing to sell to her the war-supplies without which she cannot carry on.

CONFIDENTIAL NOTES ON LUNCHEON GIVEN BY THE HON. HENRY L. STIMSON
ON

NOVEMBER 9, 1939, AT THE LUNCH CLUB, 63 WALL STREET

The guests present were: Mr. T.A. Bisson, Far East specialist, Foreign Policy Association; Dr. Raymond L. Buell, Round Table Editor, "Fortune" magazine (former President F.P.A.); Mr. E.C. Carter, Secretary General, Institute of Pacific Relations; Dr. Samuel McCrea Cavert, Executive Secretary, Federal Council of Churches; Dr. J.W. Decker, Chairman, Associated Boards for Christian Colleges in China; Mr. Roger S. Greene, Chairman, The American Committee for Non-Participation in Japanese Aggression; Dr. Edwin W. Kemmerer, Professor of International Finance, Princeton University (President, 1929, American Commission of Financial Experts to the Government of China); Mr. Robert Littell, Associate Editor, "Readers Digest", Mr. Henry R. Luce, Editor "Time", "Life" and "Fortune" magazines; General Frank Ross McCoy, President, Foreign Policy Association; Dr. Nathaniel Peffer, Professor in International Relations, Columbia University, and writer on the Far East; Mr. Harry B. Price, Executive Secretary of The American Committee for Non-Participation in Japanese Aggression; Mr. Robert Wolcott, Chairman, Iron and Steel Independent Producers Committee on Scrap.

Contrast Between Chinese and Japanese Civilization

Colonel Stimson's opening comments dealt first with the contrast between the pacific, clumsy, tenacious nature of Chinese civilization which has survived for thousands of years with less government, perhaps, than that of any other nation, and the feudal, military autocracy of Japan, where the soldier has been the hero and the working man the minion, and where the military caste in control has successfully opposed the more constructive statesmanship of men like Shidehara. In view of the diametrically opposed character of the two civilizations, Colonel Stimson expressed the view that there could not be a patched up peace, glossing over these divergencies, with any hope of durability; that the present struggle would have to be carried through until one of these ideals should win the upper hand.

The effort to patch up a peace now, Colonel Stimson felt, would only produce harm, legalizing acquisitions by force, and alienating the great confidence which the Chinese people have in the United States of America, a confidence inspired not only by our international policies in the Far East but also by America's contribution to Chinese development through missionary, educational, and philanthropic effort -- a unique accomplishment in history.

Traditional American Policy

It has been the policy of our Government, Colonel Stimson further stated, to recognize that the fate of the world depends in a real sense upon that of the 400,000,000 people in China, and to give to the Chinese people a chance to develop by leaving them alone and independent. It has been seen as our underlying interest, he suggested, that Chinese civilization should not be mastered, but should have the opportunity to work out its own destiny in its own way.

Contemplated Legislation -- Senator Pittman's Message

Colonel Stimson then stressed the need for serious thought about the question of American policy in the Far East in view of the imminence of the expiration of the commercial treaty with Japan (January 26, 1940) and legislation which awaits consideration at the next regular session of Congress.

Expressing regret that Senator Pittman was unable to attend the luncheon as planned, Colonel Stimson initiated discussion by reading the following telegram just received from Senator Pittman:

"HON. HENRY L STIMSON
CARE LUNCH CLUB
63 WALL STREET

November 9, 1939

"I AM DEEPLY DISAPPOINTED AT BEING UNABLE TO MEET WITH YOU AND ASSOCIATES AT LUNCH TODAY. I HAVE HAD A SUDDEN ATTACK OF PLEURISY. I HAVE TALKED WITH MR. PRICE OVER THE PHONE THIS MORNING AND HE WILL BE ABLE TO EXPLAIN GENERALLY MY POSITION. I HAVE IN MIND THREE RESOLUTIONS. THE ONE THAT IS NOW PENDING, DEALING EXCLUSIVELY WITH EXPORTS; A NEW RESOLUTION DEALING WITH AN EMBARGO OR QUOTA ON EXPORTS OF CERTAIN NECESSARY WAR MATERIALS; THIRD, A POSSIBLE AMENDMENT TO THE TARIFF ACT WITH REGARD TO IMPORTS, WHICH PROBABLY WILL HAVE TO ORIGINATE IN THE HOUSE BUT BY SIMULTANEOUS ACTION OF THE SENATE. I WAS PARTICULARLY ANXIOUS TO OBTAIN YOUR ADVICE AND THE ADVICE OF YOUR ASSOCIATES WITH REGARD TO THESE MATTERS. I THINK THAT WE ALL REALIZE THE IMPOSSIBILITY OF FORECASTING EVENTS EVEN TWO MONTHS HENCE BUT I THINK WE WILL ALL AGREE THAT MORE POWER WITH RELATION TO THESE MATTERS SHOULD BE VESTED IN THE CHIEF EXECUTIVE TO MEET EMERGENCIES AS THEY MAY ARISE. IT WOULD HELP ME VERY MUCH IF YOU WOULD FURNISH ME WITH A SYNOPSIS OF THE DISCUSSION TODAY. YOU WILL REALIZE, OF COURSE, THE NECESSITY OF NOT ENCUMBERING THE DEBATE ON THE NEUTRALITY LEGISLATION WITH THESE MATTERS. THE VERY STRONG ACTION OF THE COUNTRY AND CONGRESS ON THE NEUTRALITY MATTER IS QUITE ENCOURAGING FOR FURTHER LEGISLATION. KINDLY EXTEND MY REGARDS TO THE GROUP.

KEY PITTMAN."

Asked to comment further with regard to Senator Pittman's views, Mr. Price summarized briefly additional points made by the Senator during a morning telephone conversation and earlier interviews.

The revised bill which Senator Pittman has introduced deals only with authorization of restrictions upon exports to violators of American rights guaranteed by treaty. Supplementary legislation to extend existing laws governing the regulations of imports will probably be introduced in the House; this is in keeping with the constitutional authority of the House of Representatives on matters pertaining to revenue. A further general bill for the conservation of resources needed for our national defense would in no way conflict with the above bills.

Senator Pittman has emphasized repeatedly the need for dealing with the Far East situation by special legislative enactments within the framework of the Nine-Power Treaty rather than by general neutrality legislation. He sees no conflict between the revised neutrality law and further legislation for the protection and preservation of treaties.

It has seemed advisable, in the Senator's view, to postpone action on pending legislation based upon the Nine-Power Treaty until expiration of the commercial treaty with Japan (January 26, 1940) in order that there need be no question with regard to the legality of such action. He believes that there is no question as to the constitutional right of the Congress to authorize the President to place restrictions upon American trade in accordance with existing treaties.

Senator Pittman further believes that it is important to retain, if possible, the discretionary feature in such legislation. This would give to the State Department and the President a very strong position in diplomatic dealings with Japan, and full imposition of the embargoes in question might not become necessary.

"I think that the country should know", Senator Pittman said, "that these questions are coming up for decision very soon. It is particularly important that local groups, including churches, should be fully informed. I am confident that unless there is a fundamental change in Japanese policy, these bills will be acted upon favorably."

Public Opinion

Comment was made upon the fact that Senator Pittman envisaged a specific development of policy in advance of the thinking of most citizens. This was recognized; at the same time attention was called to recent Callup polls and other evidences of growing opinion with respect to the particular question of exports of war materials to Japan (the latest Callup poll, taken immediately after Secretary Hull's denunciation of the 1911 commercial treaty, showed 81% of those expressing an opinion as approving the Treaty abrogation, and 82% as favoring Government action for an embargo of war supplies to Japan).

Dr. Cavert, asked for an opinion with regard to sentiment among church groups, indicated his impression that there was within the churches a steadily increasing sentiment for an embargo on war supplies to Japan. He pointed to the difference in the minds of some between their responsibilities as citizens and their responsibilities as representatives of official church bodies. There were those who, concerned for the Christian movement in Japan, questioned whether the advantages in China of such a policy might not be offset by disadvantages in Japan, including a blame of America and American church people for the embargo upon war trade. This represented, he felt, the thinking of a minority among church leaders; he believed that in general the sentiment for an embargo is much stronger than a year ago.

At this point, Mr. Roger S. Greene read a letter just received from Dr. Harry Emerson Fosdick, minister of Riverside Church: "I shall be very glad indeed to become one of the Sponsors of The American Committee for Non-Participation in Japanese Aggression. Indeed, I have been so sympathetic with this Committee's work, so far as I am acquainted with it, that I would not have been surprised to discover that I was already a Sponsor. I sincerely hope that we succeed in getting one of the bills suggested in Washington passed that will put a stop to our participation in Japan's assault on China." Mr. Greene also referred to other acceptances of sponsorship for the Committee from Mr. Henry I. Harriman, former President of the American Chamber of Commerce; Mr. William M. Chadbourne and Mr. Paul D. Cravath, prominent lawyers; Admiral H.E. Yarnell; Miss Rose Schneiderman and others.

Mr. Luce emphasized the lack of general information with regard to the existence or significance of the Nine-Power Treaty. General McCoy raised the question whether Japan had withdrawn from adherence to the Nine-Power Treaty; Mr. Stimson noted that such a unilateral withdrawal from obligations under the Treaty had not been recognized by the other signatories.

Divergent Emphasis Upon Japanese Embargo and Aid to China

Comment was made upon a differing emphasis on the part of leaders in Washington, some stressing the need for restrictions upon American trade with Japan, and others, the need for measures of positive aid to China.

An Alternative for Japan

Mr. Bisson raised for consideration the possibility of the United States, along with such an embargo as proposed in the Pittman bill, issuing a broader statement of American policy which would include reference to an independent China, post-war aid to China, a trade pact on liberal terms with Japan, prospective repeal of the "Exclusion Act", help to Japan in meeting post-war problems, and readiness to proffer the good offices of the United States for aid in negotiating a Sino-Japanese trade pact.

Colonel Stimson stressing the need for a prior withdrawal of Japanese troops from China (to which Mr. Bisson agreed) commended this suggestion. Dr. Buell urged the importance of making such a statement before the embargo was put into force. Dr. Decker, in further support of this suggestion, expressed the fear of some that an embargo might be punitive in character, and his own conviction that neither China nor Japan should be left prostrate, that each should become strong and able to complement the other. Colonel Stimson remarked that this was what Baron Shidehara wanted.

Mr. Peffer felt that this might unduly complicate the issue and questioned whether such a statement would expose government leaders to the charge of entanglement. Dr. Buell replied that the statement could be made in general terms. The suggestion was made that educational effort among the churches might stress both the withdrawal of military assistance to Japan, and peace terms which would give to her a constructive alternative. Dr. Buell stated that an embargo alone would be too easy and that without an alternative, and even guarantees for such an alternative, it might lead to serious difficulties and possibly war. From the European standpoint, he said, a war with Japan would be very harmful; the diversion of American interest would, he felt, be unfortunate. An embargo, he feared, might force the Japanese military into an extreme position; they might declare war and take belligerent rights. Dr. Buell questioned whether a peace now would be necessarily a futile peace. He felt that both sides were ready for negotiation but that neither had confidence in the other and that the only solution lay in some outside guarantee with regard to a real alternative for Japan.

Mr. Greene expressed further support for the type of statement earlier suggested by Mr. Bisson. Dr. Buell and Mr. Littell questioned the willingness of the United States to make real economic concessions in any alternative which might be offered to Japan. Mr. Bisson, stressing the broad educational effort needed in order to make such an alternative possible, asked whether the Non-Participation Committee might not give to this an added stress in its program. Mr. Price quoted the following statement from the Committee's most recent publication and emphasized the Committee's agreement with respect to this emphasis, while giving primary attention to the cessation of economic help to Japan for war purposes:

"The middle course does not represent any effort to injure or crush the Japanese people. On the contrary, it would relieve them of the

mounting burden and oppression of war. As soon as China's sovereignty and conditions of justice are restored, the way will be open for every effort to aid in the reconstruction of both China and Japan, with positive help upon the serious economic problems faced by both nations."

Mr. Peffer again questions from the practical standpoint, whether too great emphasis should be placed at this moment upon concessions to Japan.

The Importance of the Individual Boycott

Asked for his comment, Dr. Kenmerer pointed to the significance of the recent Gallup poll in showing popular attitudes towards Japan's program, noted that there had been rather widespread boycotting of Japanese goods, and called attention to the importance of the individual boycott as a means of curtailing Japan's purchasing power for the materials of war. Pointing to Japan's restricted markets in Europe at the present time and to consequent increased dependence upon the American market, he suggested that the potential effects of individual boycotting in this country were much greater than ever before, and suggested that a good deal might be accomplished with a minimum of risk by encouraging the further individual boycott of Japanese goods. Dr. Buell and others commented upon the progress made by Nylon. Mr. Peffer commented on the possibilities of increased tariffs upon silk.

The Risk of War

General McCoy, invited to comment, stressed the need for facing the war issue. He felt that the American people, while endorsing an embargo, would wish to side-step the war issue if it came. He felt that Mr. Pittman's resolution, arming the President with the diplomatic weapon and authority to act, would be very different from an out-and-out embargo. If the Administration is better armed to negotiate, he felt, a good deal could be done by negotiation. A mandatory embargo on the other hand, he felt, might lead to war.

Mr. Greene, taking up the war issue, said he believed it was very doubtful that Japan would go to war against the United States, considering her present situation after two years of warfare against China and her present international outlook. If war should come, he felt, it would be a result of irritation in the United States over possible attacks upon American life and property. The question would then be whether the Government and people would show the necessary restraint. Mr. Greene believed that they would. He pointed out that such incidents had already occurred in large number (including sinking of the Panay), that American business was already largely destroyed in areas taken over by the Japanese, and that this had created in America no appreciable demand for war against Japan.

Mr. Peffer suggested that Japanese attacks upon American interests in China would take place anyway, and he maintained that if we now drift, after the expiration of the commercial treaty, this would be interpreted by the Japanese as lack of interest, unwillingness to act, or fear. Such interpretation, he believed, would lead to more, rather than less, further encroachment upon American rights. He felt that the only effective preventive to further encroachments by Japan that might arouse the American people would be a positive step now.

Colonel Stimson felt that the attitude of the United States would best be clarified by action, mentioning the fact that Japan's military leaders

understood fully the logic of military resources and position.

The Discretionary Feature

Dr. Cavert questioned whether Congress would be willing to give to the President discretion for the application of the embargo. Colonel Stimson suggested that it might be necessary to be prepared for a mandatory embargo. Mr. Price referred to a previous comment by Senator Pittman that while mandatory action might become necessary, it was reasonable to suppose that Congress, if willing to pass a comprehensive mandatory embargo, might also be willing to pass a more flexible law strengthening the diplomatic position of the Administration in its dealing with the Far Eastern situation.

Open Market for Liberty

Dr. Decker, moving again to the broader issue, maintained that fundamental things were at stake -- civil, academic, and religious liberty. He pointed out that China was the largest open market for freedom in the world. He stated that national church bodies, acting for an embargo, showed a strong desire that we should have no part in the subjugation of the Chinese people.

Further Discussion Suggested

Colonel Stimson closed the discussion with an appreciative reference to the very helpful character of this informal exchange of views. Voicing the serious need for leadership and thought upon this question, particularly during the next two or three months, he asked whether the members of the group would be willing to come together again at occasional intervals for further consultation and advice. The suggestion was warmly received.

EAST ASIA LETTER NO. 4.

Hongkong, Nov. 14, 1939.

Dear friends in the homeland,

Dr. Walline and I are now in Hongkong, waiting to secure airplane passage to Chungking, the capital of free China. This wait gives me an opportunity to tell you something about the many experiences of the past four weeks. Half of this time was spent in Shanghai, and the other half in visiting the stations of the East China and Kiangnan Missions. Ningpo had to be omitted because of the uncertainty of boat travel and Showchow (Showhsien) because of the lack of time to make the over-land trip.

This visit covers the territory where the blow of the invading military machine fell the heaviest. One must see with his own eyes and come into personal touch with those who have suffered before he can understand at all the indescribable havoc wrought by the engines of war and the cruel hands of war-inflamed men. It is a story not only of a vast waste of desolation and ruins, of densely populated areas, once teeming with life, from which all of the best has gone out, and into this partial vacuum have come some disloyal Chinese willing to be puppets for a price and a motley company of those that follow behind their invading army; adventures, carpetbaggers of the worst type, profiteers, thugs and lowest of all men and women who prey upon the weakness of the demoralized remnant. But it is also a story of broken homes, of widows and fatherless children who bear the brunt of war's cruelty, of crippled bodies and the starved faces of little children. In this desert of desolation, as an oasis stands the mission compound with its ministry of Christian friendliness and redeeming love.

By means of a military pass, I went from the protected International Settlement into the Chinese city of Shanghai. Before the war, this city sheltered over a million people; today there is only a remnant of about 80,000 destitute people, too poor to leave. Only fragments of walls and piles of brick remain. In the midst of these ruins, our Nantao Christian Institute still stands. Here children are being fed, and women, many of them war-widows, through the Good-will Industries, are engaged in various occupations that enable them to support themselves and their children. Through all the varied activities, there is the atmosphere of Christian friendship and the message of the Gospel of love.

Leaving the Institute, a walk of nearly a mile through the ruined city took me to our Presbyterian Compound. Two residences and the Newberry Bible School were destroyed by fire, but the other buildings, including the boys' and girls' schools and the church still stand. A service is held in the church each Sunday morning for the small number of members still in that district, but the main service is held Sunday afternoon in the International Settlement in a church generously loaned for that purpose. The school buildings stand, but the boys' and girls' schools are carrying on in very crowded and inconvenient quarters in the free atmosphere of the Settlement. The house which the Mary Farnham Girls' School is occupying has no room large enough for a chapel. The girls, therefore, are divided into three sections for their worship service. It was my privilege to be present for one service; the girls were crowded in the space of the hallway and on the stairs as closely as they could stand, and there they remained standing reverent and attentive during the 15 minute service. The very cramped quarters and trying conditions seem to be bringing out the best in students and faculty.

I had a very peaceful railroad trip to Hangchow, although the guerrillas have been very active in that region. Here inside the city walls, one is also conscious of the ruins and empty spaces. Grass is now growing in streets that were once busy thoroughfares. I visited Hangchow College on its lovely campus overlooking the ChienTang River. The buildings are all unharmed, waiting for the time when the students can return, but the college is in the International Settlement of Shanghai. Here in a large office and warehouse building, four colleges, representing four different denominational groups, Episcopal, Baptist, Methodist and Presbyterian, are united in a College Center, occupying most of the space on four floors of the building. The work of the four colleges is closely coordinated, with common laboratories and library, and with close cooperation in classroom work. I attended the weekly meeting of the four presidents. These four men preside in rotation at this meeting, and then act as president of the center for the following week. In a very frank discussion of the educational situation, these men expressed their earnest purpose that at the end of the war, these colleges should not return to their own campuses, each one to pursue its own independent course, but that there must be a coordinated program of Christian higher education for East China. This college center, in the heart of Shanghai, is keeping its 2,500 students very close to the needs of life as they are being trained for Christian leadership.

But to return to Hangchow, I was especially impressed with one type of service being rendered by our station there that is typical of the service being given in these cities of occupation. In four Presbyterian centers, over 600 children are being fed each day. They are children who, for the most part, were among the refugees during the period of disorder. The one meal we give them each day is the only food most of them get. Very wisely the program keeps the children in their own homes and they come to the center each morning for school work and Christian instruction, to be followed at the close of the morning by the daily meal. How well I recall the sight of 180 of these children, ages five to eight, all of them seated in perfect order before the steaming hot rice bowl. I knew from their hungry faces how eager they were to put their chopsticks to work. But they quietly waited until at a signal given by the Chinese teacher, with eyes closed and faces reverent and uplifted they joined in a prayer of thanksgiving. And then they ate - what a satisfaction it was to watch them eat, as bowl after bowl disappeared, for each child was given as much as he could eat. The words of the Master came to me. "Inasmuch as ye did it unto one of the least of these."

Our property in Soochow suffered severely not from bombs and shells but through the occupation of the buildings by the invading soldiers after they had taken the city. The hospital was destroyed through fire, some of the buildings are so badly damaged that they are not worth repairing, while the others will require extensive repairs. Our missionaries, therefore, are residing temporarily in houses of the Episcopal Mission, generously loaned to us. As it was winter when the soldiers entered Soochow, they built fires on the concrete floors of the church and the school buildings. For fuel, first the furniture, doors and window sashes were used; then the stairways and even the wooden floors were ripped up. Finally the wooden writing tablets on the steel desks were torn off. The property also suffered from many other abuses, such as the school cistern, which was filled with the refuse from the stables, into which the first floor of one of the classroom buildings had been turned. In the midst of this evidence of wanton destruction, on one of the few remaining blackboards, were written by one of the occupants the characters reading, "The spirit of Japan." Certainly not the spirit of the real Japan, but the Spirit of a militarism that has no regard for the rights or lives of others.

The Southern Presbyterians also have work in another section of Soochow. The work of our two stations has never been competitive in this large field, but this

crisis has brought the two groups together in a fellowship that is expressing itself in plans for a complete union of the work. This is made fairly easy, as the churches of both groups belong to the United Church of Christ in China. I met with the two groups in a joint station meeting as they outlined for me their plans for the future. This merger means that our hospital may not be rebuilt, but a regular clinic will be carried on in our compound, while the Southern Presbyterian hospital will care for the in-patients of both groups. In this way, resource of funds and personnel can be released for the extension of our medical service in the country districts and in public health work. Likewise, the educational and evangelistic work is being coordinated, with the personnel, both foreign and Chinese, united in what is now a joint enterprise. The challenging needs of China today and the limited resources of the missions call for substantial progress in cooperation and united effort.

The city of Nanking always casts a magic spell over one who has lived for a time within its walls. To me, the return to Nanking was a sad homecoming. I entered the city from the station over the Chung Shan Road, built as one of the developments of the new Nanking and flanked on each side by government buildings in the finest Chinese architecture. It is a boulevard worthy of any capital city. The tragedy of China is all the greater because of those evidences of the remarkable progress that was being made. That tragedy is not written in Nanking in the demolished buildings but in the empty spaces, reminding one of what once was.

On Sunday morning, I visited our three leading Presbyterian churches, with which I had been closely identified. They were almost entirely strange congregations to me, for the friends and co-workers of former days were not there. The house in which we lived is now vacant, with its former occupant engaged in student work in West China; the Chinese pastor of the church in the same compound is serving back in free China; the buildings of Ginling College and the University of Nanking are largely empty, with students and faculty now a part of the great university center in far off Chengtu; the Nanking Theological Seminary and the Women's Bible School are also empty, with the work being done in the free atmosphere of Shanghai. One of the experiences which moved me most deeply was the foreign community service held on Sunday afternoon. What a little community it is today compared with former years. I am afraid that as I preached I was thinking more of those who were absent than of those who were present.

I do not wish to leave the impression that the Chinese people left in Nanking are being neglected, for one is impressed by the splendid Christian service being rendered by an inadequate staff of foreign and Chinese workers. I especially noticed the large number of women in each congregation. The reason given in answer to my inquiry was that the women of Nanking are exceedingly grateful for the protection given to them during the days of disorder and now are eager to know about the religion that prompted such a service. As an example of the adaptation of our program to meet the present needs of the people, our Ming Deh Girls' School has been turned into an industrial school, with over 100 older girls and young women receiving a practical training in the different occupations in which a woman can earn a living.

A long train ride took me from Nanking to Nanhsuchow (Suhsien). Here the same story might be repeated. Within the city there is little life, but outside in the suburb where our mission is located a rapidly growing trade center has developed. The beautiful city church was damaged by an serial bomb and has just been rededicated. The cornerstone was relaid and the damaged corner so well repaired that I could not see where the work had been done. The pastor of this church is one of the ablest ministers I have met in China and is proving a tower of strength during this period when we do not have a single missionary evangelist in the station. With only a

physician and his wife and three single women constituting our station force, the strain of the work is far too heavy for this small group to bear. This station is typical of many places where missionary reinforcements are urgently needed.

Hwaiyuan, distant from the railroad about 10 miles, was reached comfortably by ricksha and ferry. Conditions here have returned more nearly to normal than in the other centers visited in this area. However the district about Hwaiyuan is now the scene of very severe fighting, with the guerrilla forces strong and aggressive, and the country work is therefore made very difficult. The hospital, schools and the church are being taxed to the utmost to meet the larger opportunity of service and evangelism which the ministry of protection and relief has opened for us. The railroad center of Pengpu lies in the Hwaiyuan field. It is now a city of 100,000 people, temporarily the capital of Anhwei Province, and promises to be a city of growing commercial and political importance. This new city that is almost like a virgin field challenges the imagination with the possibilities that lie before us through the development of a strong institutional center having a thoroughly evangelistic emphasis.

Space does not permit a full description of all the experiences I had during the two weeks I was in Shanghai. Foremost was the privilege of meeting with the China Council in its annual session. This Council composed of representatives of the seven missions and the Council staff of Dr. Ralph C. Wells, Miss Margaret Frame and Dr. E. E. Walline, has been given by the Foreign Board a large measure of responsibility for coordinating the work of the seven missions and for administering the work on the field. Much time was given to a full discussion of the many complex problems and difficult issues which we face in the present situation. There was also opportunity to meet many of the leaders of the Christian movement, both foreign and Chinese, and discuss with them the broader national and interdenominational aspects of our work.

I cannot close this letter without paying my tribute to the devoted group of missionaries serving in the "occupied area." To live and work in the atmosphere I have described and under the most trying conditions calls for a high degree of courage and consecration. Recently our Presbyterian Board has lost two of its most valuable servants who provide us with striking examples of this fullest outpouring of life. Dr. O. C. Crawford rendered a crowning service in his long missionary career when at considerable personal risk and with much hardship he was able to regain possession of our Soochow property and for a time carried on the work there almost single-handed. The strain and burden of those days undoubtedly contributed to his final illness.

Miss Eleanor Wright on furlough two years ago, faced with a strong Christian faith the fact that a malignant disease meant that she had only a short time in which to live. With a spirit so like her Master's, she decided that she did not want to remain at home to die, but that she wanted to go back to China to live for Christ, and with the full consent of her equally devoted parents she came back to Nanking and gave a year of such remarkable Christian witness that her dauntless courage and invincible faith have left an indelible imprint upon the missionary community and the Chinese Church. For such loyal and steadfast service to the cause of Christ, the church at home should give thanks and pledge its fullest support anew.

Sincerely yours,

Lloyd S. Ruland

*The American Committee
For Non-Participation in Japanese Aggression*

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Executive Secretary

November 17, 1939

COPY

To the Editor:

It has been said that China is the world's greatest open market for religious, civic, and educational freedom. That market is threatened with extinction by a military power which enjoys immense economic aid and support from the United States of America.

The contrast between the forces in conflict is illustrated by (1) an article appearing recently in the scholarly Christian Science Monitor; (2) a speech of Madame Chiang Kai-shek's, delivered by proxy at the recent New York Herald Tribune Forum, and a letter which she wrote to a friend in this country.

May we invite your careful and critical reading also of the enclosed leaflet, "America Supports Japanese Aggression".

We believe that no greater issue faces the Christian people of America today than that presented by these statements. You will know how it can best be brought to the serious attention of all your readers - whether through direct use of these materials, by full editorial comment, by specially prepared articles, or all three. We would be glad to suggest, if you wish, persons competent to prepare such articles from the standpoint of informed and forward-looking Christian statesmanship.

Sincerely yours,

Harry B. Price

#414

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THE AMERICAN COMMITTEE FOR NON-PARTICIPATION IN JAPANESE AGGRESSION
8 West 40th Street, New York, N. Y.

COPY

November 30, 1939

To Friends and Supporters:

The outlook for legislation is promising. From now on, you will receive more frequent communications from us.

Many people have asked us how the revised neutrality law affects our Far Eastern relations. A statement on this and related questions is presented for your reference on the other side of this page.

There are two points on which immediate help is needed.

FIRST: There is accumulating evidence of pressure for a new trade treaty with Japan to forestall an embargo upon her purchases of war materials in the U.S. It is important that our Government be informed and assured of an alert public that is opposed to such a move. Will you, therefore, write immediately a short letter to any one of the following:

- (1) Hon. Franklin D. Roosevelt, Washington, D.C. (My dear Mr. President:)
- (2) Hon. Cordell Hull, Washington, D.C. (My dear Mr. Secretary:)
- (3) Mr. Maxwell M. Hamilton, Chief, Division of Far Eastern Affairs, Department of State, Washington, D.C. (Dear Sir:)

It is suggested that your letter be both firm and friendly in tone, commending the clear position which the Government has maintained up to the present time through denunciation of the trade treaty and statements by Ambassador Grew and Assistant Secretary of State Sumner Welles. It would be appropriate to emphasize your conviction: (1) that America's interest in an independent China and in the preservation of principles of law and order is much deeper than immediate issues of property and trade; (2) that the United States should not sign, now, a new treaty which would allow Japan to continue purchasing war materials here for her aggression against China; (3) that to do so would be condoning of acquisitions by force and would contribute to future instability; and (4) that the United States has the great opportunity of contributing gradually to the realization of a just peace, and to the erection of a new and better structure for international cooperation and security, in the Pacific area. Please say in your own way what seems to you most important, modifying these suggestions as you may see fit.

SECOND: Will you examine carefully the enclosed flier and decide whether you can help to distribute a large number of copies, at meetings, after church services and other gatherings, in waiting rooms and lobbies, or through door-to-door distribution?

This has been prepared in response to a recurrent demand for something very brief and inexpensive which will help to start large numbers of people to thinking seriously about the whole question. It tells its own story; it can be put in the hands of a great many people at comparatively small expense. \$1.00 will buy 400 copies, postpaid. Will you help to see that it is widely circulated in your community?

How does the revised neutrality law affect the Far East?

This law was formulated to provide safeguards against American involvement in the European conflict and to permit the sale of airplanes and other military equipment to those who have cash to buy and ships to carry these supplies.

This law has not been applied and may never be applied to the undeclared war in China. If it is, Japan, having a large merchant marine and no submarines, mines, or raiders to interfere with her Pacific commerce, will stand to gain even more definitely than Great Britain or France by the new law. On the other hand, if the law is not invoked, Japan may be able to continue without interruption her purchases of war supplies in the United States and thus to maintain for a long time the superiority of equipment which is her chief advantage against the Chinese forces.

On what basis can we stop the export of war supplies to Japan?

Does this mean that our hands are now tied in relation to the Far East situation? It does not. It means that in the case of the Far East, a special and not a general formula is needed. Fortunately that formula is furnished by the Nine-Power Treaty which, adhered to by fourteen nations, including Japan, has been a legal foundation for international relations in the Pacific area.

Senator Pittman who introduced the present neutrality law has consistently maintained that legislation for the Far East should be separate and distinct from general neutrality revision, and that it should be based upon American rights and obligations under the Nine-Power Treaty. Bills which he and seven other members of Congress have introduced are founded upon this Treaty. There is no conflict between such a law for the preservation and fulfillment of our treaty rights and obligations and the new neutrality law, which is designed to reduce the chances of our involvement in the European war. There has been increasing agreement among other members of Congress on this point.

What are the prospects for such legislation?

They are very good, if all who are interested and informed with regard to America's role in the Sino-Japanese conflict will continue to do their part in bringing the issue to public attention and in demonstrating to Congress and the Administration the growing popular feeling upon this question. Already there has been during the past fifteen months a remarkable growth of public opinion, demonstrated by the Gallup polls, surveys of press opinion, and a notable volume of organizational resolutions, group petitions, and individual letters to Washington. Members of Congress have expressed their full intention to press this issue as soon as the commercial treaty with Japan expires. It now remains for each of us to do our full part during the short period that remains before that time.

What is to be the emphasis now of The American Committee for Non-Participation in Japanese Aggression, and of cooperating national and local organizations?

We are initiating and recommending a renewed program of widespread education and publicity beginning at once and extending into January, to be accompanied by interviews with and letters to Congressmen while they are at home. In January, emphasis will be placed upon a mounting volume of genuine support, from every state, for pending legislation to end our participation in Japan's assault upon the Chinese people. Full details will be sent you as the program develops.

YENCHING UNIVERSITY
PEIPING, CHINA

American Office
150 Fifth Avenue
New York, N. Y.

November 30, 1939

To Yenching Trustees
and Other Friends:

Enclosed is another confidential letter from the campus, dated October 14.

This is a very thoughtful statement as to the conditions by which the University is now surrounded.

As always, please guard the source of this material carefully. While President Stuart would like to see this information disseminated as widely as possible here in America, of course we must be careful that nothing be said in a way that would react unfavorably toward him or toward the University.

Very sincerely yours,

B. A. Gerside

BAG:ms

Secretary

Confidential

October 14, 1939

To the Board of Trustees:

Recent developments in the Japanese invasion of China would seem to indicate that their leaders must soon make a choice between two sharply defined alternatives: either they must conquer and control all of this vast country by sheer military force, or they must make their peace with Chiang Kai-shek more or less on his terms. The puerile attempts to foist puppet governments of their own designing upon the occupied areas have failed to win any popular response and are maintained only by armed enforcement. This has proven true even of the Wang Ching-wei movement as I predicted to you when it first appeared. Their less publicized efforts to win over influential Chinese by financial or other inducements or to achieve a compromise with the National Government through political maneuvering have proven no less futile.

Not a few highly-placed Japanese, both civilian and military, are apparently becoming aware of the hopelessness of "crushing the Chiang Kai-shek regime" as they so glibly proclaimed they would, or of winning any decisive military victory, or of shattering the popular morale through their inhuman serial bombing of almost every important city in the unoccupied provinces, or even of subduing the population of the so-called occupied areas in which they preserve a tenuous grip upon large cities and lines of communication. The Chinese give no evidence of being able to drive them out by military action alone, though they have succeeded in preventing them from making any substantial gains within the present year, and the recent Japanese repulse in North Hunan and adjacent regions may be the beginning of more effective Chinese counter-offensives.

Our own military experts estimate that the Japanese casualties have been averaging about 25,000 monthly. They have not only failed politically to cause any significant defection from the National Government but also in any economic exploitation of the conquered regions at all commensurate with their expenditures or their expectations. The morale of their troops seems to be weakening whereas the opposite is generally true of the Chinese soldiers.

Added to all these disappointments are the international factors none of which seems to be in their favor. In a previous communication I commented on the dismay with which they suddenly learned of the German-Russian pact. Most of all, however, do they fear the possibility of hostile action by the United States. In view of all these unfavorable trends it is not surprising that there is among them a virtually unanimous desire to conclude the "China Incident" or "China Affair" as they now describe it. This is taking the form in certain influential quarters of recognizing the necessity of approaching the Chungking Government with peace proposals, and some at least among the leading militarists have come to this point-of-view. On the other hand, the loss of prestige for the army and navy is enormous, national pride, a docile and disciplined populace kept in ignorance by the strictest censorship, economic consequences and other factors will make them very, very reluctant to agree to the only conditions the Chinese Government would accept. This is the administrative and territorial integrity of all China south of the Great Wall which involves the withdrawal of all Japanese troops and the consequent collapse not only of the pretense in puppet organizations (about which they really care very little) but also of all their illicit commercial and other financial projects (about which they care a great deal).

As I have often pointed out before, the real issue will be over North China. Anxiously therefore as they are exploring paths to peace they are probably not willing to pay the price and it may take a long time yet, protracted suffering for both countries, and a deepening sense of frustration. Some competent foreign observers regard these factors, taken in conjunction with the physical assets which Japan still possesses, as strong enough to remove any likelihood of peace for years to come. If the extreme militarist element is able really to enforce a totalitarian nationalization of all human and material resources this is entirely possible. But as against this there is a swelling tide of war-weariness, misgivings as to the outcome, awakening as to the true conditions in China and a basis for mutually satisfactory relations. The question as to when Japan will be ready to negotiate a just peace turns perhaps therefore on when or whether the human forces of discontent with militarized mobilization of their national life can become sufficiently articulate and active to thwart the totalitarian trend.

As to China the Government is fully aware that there is nothing to be gained by a premature peace. Any compromise would be merely to legalize the spoils of aggression and to plant seeds of future strife. Not only so, but time is on their side. While morale is being severely strained in both countries yet that of Japan will probably crack first. China has the advantage in the moral support of other countries, in man-power, and in profiting by experience in the tactics of resistance. Even in regard to money and munitions the responsible heads seem confident that on neither count would they be forced to capitulate. General Chiang is thinking in terms of fighting on for three years more, and seems prepared to do so. There are not many of my acquaintance who think that Japan could continue longer unless indeed there are changes in the international scene favorable to her.

If this is at all an accurate portrayal of the stage now reached in this conflict it would seem that some constructive solution might be found instead of allowing it to drag on until one or both are exhausted. Chinese friends of mine who are in close touch with influential Japanese are my chief authority for the assertion not only that all of them are desperately eager to end the war but that unless this can be achieved they themselves fear some sort of political or economic disaster within Japan or from Russian or American action against them. They are already informed as to the only terms which China could accept and are increasingly conscious of their own difficulties. In connection with the Wang Ching-wei movement they have already recognised in principle the Kuomintang as the legal governing party, its flag and other insignia, and the Three Principles of Sun Yat-sen. If the Chungking authorities could be magnanimous enough - as I believe they would - to give assurance that with the withdrawal of their troops they would at once undertake to suppress all anti-Japanese sentiments or activities and to plan for "economic cooperation" on terms of real equality or mutual benefit, it would have a soothing reassurance and give "face" beyond anything non-Japanese can quite appreciate. Face is an oriental characteristic but the governmental control of anti-Japanese behavior or its removal by their own bayonets and bombings derives from a Japanese psychology as mystifying to Chinese as to any Anglo-Saxon. In this case it would also give a pretext to the military for ending the war, the removal of anti-Japanese feeling having been its ostensible cause.

I am thoroughly convinced now that American pressure - unless exerted too offensively - will strengthen the more moderate or liberal element in Japan (which includes the present and preceding premier and not a few high military officers) against the fanatical "younger officer" groups. There has been the fear, not

wholly unfounded, that our interference would play into the hands of these jingoists and be used by them to inflame the entire populace. I believe that time to have passed. But, as with the Chinese Government, America can seem to make generous concessions by pointing out that once the terms of the Nine Power Pact, or of our own historic advocacy of China's independence, have been restored, the chief and almost the only source of irritation between ourselves and Japan will have been removed and the trade pact of 1911 can be cordially renewed with the economic benefits they sorely need. I have ventured to assure certain Japanese not only that I personally would like nothing better than to see Japan and China friendly and cooperating voluntarily in all mutually beneficial relations, but that I felt myself to be expressing the typical American attitude. These three countries with friendship and the easy flow of commerce thus established would constitute a natural bloc (requiring no formal pact) against excessive Russian influence in Eastern Asia and the surest guarantee of stability in the Pacific. A rational settlement along these lines would rescue the nations of the Pacific area from the exhausting effects of the recurrent wars of Europe.

Admiral Yarnell remarked to me the last time I talked with him before his retirement last summer that he saw no hope of an end to this conflict until the Japanese people turned against their own military. That is probably true but if this could be speeded up and brought about by orderly processes (in which some at least among the military leaders would themselves concur) it would be a great gain. It is not easy for me to write thus for after all that the Japanese armies have perpetrated on the unoffending people of China our natural feelings are to wish them any humiliation or catastrophe. But a solution along some such procedure would certainly carry more of a guarantee and of goodwill and would be in harmony with the finest international or Christian idealism. Our local Embassy people feel that the State Department and the American people generally are so engrossed with affairs in Europe that they have forgotten about this part of our troubled world. I cannot share this pessimism.

Could there not be a concerted effort among those Americans who are especially concerned with Sino-Japanese relations to make a proposal to the State Department that without needless delay some firm but friendly intimation be given to Japan of American interest in an ending of the present armed aggression? In support of my contention that this would help those in Japan who are advocating the saner course I have it from reliable sources that many among these are actually pleased by the recent Chinese gains in North Hunan as strengthening the case for a change of policy. The Japanese problem of how to make their exit with something to show for their efforts and without too much loss of dignity and material values will sooner or later be one of finding a formula. America could unquestionably aid in this by acting well before January 26, 1940, through some procedure that can be safely left to the President and Secretary Hull if they can be assured of popular support.

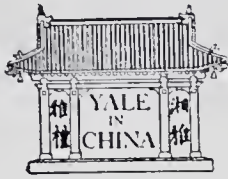
留生學班四十讀借學中禮雅

YALE IN CHINA

Report of the Thirty-Third Year

NOVEMBER, 1939





REPORT OF THE THIRTY-THIRD YEAR

Published by the Yale-in-China Association in the interests of the Yali Union Middle School, the Human-Yale Hospital with associated Medical and Nursing Schools, and Hua Chung College, at 905-A Yale Station, New Haven, Conn.

Note: This annual publication is taking the place of the former Yali Quarterly.

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Great Opportunity Faces Yale-in-China

At no time in its history has such a great opportunity presented itself to Yale-in-China. The national and provincial governments are cooperating more and more with the Yale-in-China institutions. A complete equipment of buildings for the use of the Junior Department has been placed at the service of the Middle School. The government is cooperating in

the support of the Medical School. It also is asking for many services from the Hospital and the personnel at Changsha.

This immediate service, however, is but a small part of what lies ahead. The missionaries in China have won respect, gratitude and influence with the Chinese that they have never before had. To the greatest degree this is true of the Yale-in-China institutions. With a country in flux, with fundamental changes everywhere, the opportunity Yale-in-China has to exert influence in academic and medical education is enormous. The students it has trained have taken and will continue to take their place among the leaders. The immediate purpose must be to keep the work moving ahead and to make it as effective as possible.

Report of the Thirty-Third Year

In the pages of this Report will be found an account of a year's activity at Yale-in-China. The year has been one of hardship, hard work and danger. At the beginning of the school year the Middle School moved from Changsha to the city of Yuanling in the mountains 200 miles to the west of Changsha. Hua Chung College moved first to Kweilin in an incredible trek of 600 miles with students, faculty, books and all the educational paraphernalia. When Kweilin proved too popular with the Japanese as a focus for bombing planes the College moved out to Hsichow in the province of Yunnan in the extreme west of China. The Medical School moved to Kweiyang in Kweichow Province. At Changsha there was left the Hospital still active, with Dr. Hutchins, Dr. Greene, Miss Hutchinson, Preston Schoyer, 1933; and John Runnalls, 1937, all doing what was humanly possible to direct the Yali work, to give medical aid to Chinese civilian victims of

bombs and fire, to help in the work of the International Red Cross and in many other ways to aid local authorities in preserving law and order. The excerpts from Mr. Schoyer's journal on another page give a vivid picture of life in Changsha during the year. Aside from the war the year was marked by the resignation of Dr. Hutchins to assume the presidency of Berea College. Dr. Dwight Rugh has left the Middle School at Yuanling in order temporarily to take over Dr. Hutchins' duties at Changsha. It is with profound thankfulness that we can announce that so far as is known there has been not a single casualty at Yale-in-China, either in the Chinese and American faculty or in the student bodies, in spite of constant air raids, the burning of Changsha and the bombing of Yuanling.



The gentlemen on the cover represent some of the faculty and assistants of the Yali School:

Seated left to right: Tze-feng Shao, Head of Chinese Dept.; Dean K'ai-shih Ying; Hsiang-feng Yu, graduate student; Principal Ch'i-chiang Lao; Yung-ch'uan Ma, graduate student; Fu Tso, history.

Standing left to right: Edward Vose Gullick, '37, English; Hui-lin Lu, Science; Chih-ch'ien Chu, art; Dwight D. Rugh, Ph. D., '36, Religion, (present Representative of Trustees); Ping-yeh Shih, military; B. Preston Schoyer, '33, English.

HSIANG-YA HOSPITAL LEADS MEDICAL WORK OF HUNAN PROVINCE

When almost daily bombings and the rapid approach of the Japanese troops had made Changsha untenable for the faculty and students of the Middle School and the Medical College of Yale-in-China and these had been forced to remove their educational activities to less exposed locations, the Hunan-Yale Hospital still serenely stood as a rock and refuge in the midst of panic and agony.

The letters from those who remained steadfastly at their posts during the past year of stress and danger are replete with vivid chronicles of the kaleidoscopic changes through which all at Changsha have passed in recent months. The emotions of the populace have repeatedly run the whole gamut from patriotic confidence to the most bitter despair, tempered always by the fundamental Chinese characteristic of fatalistic resignation in face of the inevitable.

Changsha Burned

Panic produced by the ever-present rumors of wartime that the Japanese were within twelve miles of the city, reinforced by the visible presence of hordes of piteous refugees and increasing numbers of wounded soldiers, resulted in the unauthorized, but systematic and total burning of Changsha on November 13, 1938, a conflagration which continued for five days and resulted in the death of some two thousand persons.

Letters Reveal Work of Dr. Greene

The following is brief, but it comes directly from the letters and reports received from Dr. Francis Hutchins, Dr. Phillips Greene, and Dr. Dwight Rugh, Yale's principal representatives on the field.



HUNAN-YALE HOSPITAL, REFUGE FOR CHANGSHA POPULACE

To quote Dr. Hutchins: "In Changsha Dr. Greene has borne the bulk of the work. Soon after the fire Dr. Greene was almost the only doctor in the city, . . . and all the sick and wounded came to Hsiang Ya for treatment. I believe it is true that we have never refused to see a patient who came to the out-patient department at the proper time, although he might have to wait his turn. To see patients and to attend to the multitudinous details of the administration of a large hospital quite single-handed has rarely been done. Dr. Greene managed it with beneficial results to thousands of patients."

Dr. Greene writes: "The week before this (the burning of Changsha) was hectic because the hospital staff was too restless to carry on, and Edna Hutchinson (American superintendent of nurses) and about five others carried the whole load . . . "We have about forty servants all told, coolies, carpenters, engineers, two ward assistants, office men. This is sufficient to handle two or three wards of patients and I expect we can do a lot of good medical work in-

cluding major operations. Had one yesterday. A badly ruined thigh and leg from bombing on an eighteen year old girl. Hope to get her off on crutches before the Japanese arrive.

"It is years since I have had such constant hours. Have had all the sensations of the years in St. Luke's, long hours, emergency calls, lab work, dressings, records and best of all a glorious time. Some rare luck with real risks.

Hospital Case Described

"One was a labor case of an eighteen year old woman whose baby had been too big for her and had been dead a day before arrival in hospital. She was so toxic that she hardly needed ether to operate on her. In spite of things, once delivered, she pulled through. She came on a door wrapped in bedding, ten miles through the winter rain. Yesterday she left sitting up in a chair on one of our glorious but rare sunny winter days . . . But most of the surgical work has been accidents, the medical work malaria and dysentery."

(Continued on Page 14, Column 3)

B. PRESTON SCHOYER '33, TELLS STORY OF YALI UNDER WAR CONDITIONS

Mr. B. Preston Schoyer, Yale 1933, one of the former Yali bachelors, returned in July, 1938, to help at Changsha. The following excerpts from his journal will give a slight idea of the difficulties under which the Yale-in-China people have been working and of the many ways they find to be of real help to the Chinese.

Changsha, China,
October 22, 1938

"I arrived at Changsha on the third of September after a two and a half days' journey from Canton. . . . To begin with, the railroad is now double-tracked through the city of Changsha; and along it and the Siangtan road for about two miles south of the city all sorts of new factories have mushroomed up. Most of them are now empty, their equipment having been moved west. There are new highways zooming out from Changsha in all directions, and over them into the city pours an almost American stream of trucks and motor cars.

"At Yali I have contemplated the swimming pool only through the bamboo fence that surrounds it; since the students have left, it has begun to retrogress into just another frog pool. Otherwise, but for the dugouts, the sand-bagged cellars, and the empty campus, everything looks much the same. Dwight Rugh, Ed Gulick, and Burton Rogers left for Yuanling early in September, and John Runnalls, 1937, arrived back from his Red Cross work in Hankow about the middle of the month. Thus there are five of us here, Dr. Hutchins, Dr. Greene, Miss Edna Hutchinson, besides John and myself. Dr. Greene lives with us in the bachelors' mess as his house is occupied by the League of Nations Epidemic Commission. Next to

that house, in the Yings' home live some Russians—one is a doctor in the hospital here and the other is a mechanic for the League of Nations . . . The Hume house is at present empty, though we hope to fill it with some people from the International Red Cross which is moving down here as soon as it can get out of Hankow. Also on our compound at present are two volunteer Red Cross people from England. One of the coming International Red Cross people is named Miss Teagarden, so China is still providing her quota of interesting names. In addition to these people there has been a very sizeable transient population that comes through usually in bunches, turning our houses into a series of small hotels. . . .

Dr. Hutchins' Wife Marooned

"Dr. Hutchins has been away in Nanchang for almost three weeks. He went up there on the 4th to see if he could rescue Mrs. Hutchins from Kuling. John Runnalls went with him. They made one attempt, getting as far as Tehan, but there ran into the war and were forced to turn back . . . We all doubt very much if Dr. Hutchins can make his dash. The Japanese have moved too far south since the Tyng party came down from Kuling; and the mails, which for a time were trickling through the Japanese lines, have at last stopped. If the military in Kiangsi have not permitted Hutchins to go by this date, he will return to Changsha, probably by Red Cross truck. I'm very sorry for him, being cut off from Mrs. Hutchins this way.

Schoyer Had Many Duties

"My duties, when Dr. Hutchins is here, are to help him in his many affairs, to teach one class of English in the nursing school, and to write publicity and propaganda for the International Relief Committee here.

Air Raids Strike Changsha

"This past week has been a rather hectic one for all of us. To begin with the exodus from Hankow has begun and the tide is beginning to sweep down on us. Wednesday we had three air raids, the first since August, and the first that I have had the honor to attend. The first one came about 8:00 A. M., only a few planes. They machine-gunned a plane on the airfield and set it on fire. At about 9:30 the chin pao (air-raid warning) sounded again — there is not a worse sound than those eerie sirens; something inside me drops about a mile when they go off. This time the planes came very quickly, ten bombers, very high, and eight pursuit planes. The noise they make, a deep throbbing roar, is also not to my taste, particularly at night — we haven't had any night raids but planes have passed over bound south. I was caught in Dr. Hutchins' office, not too safe a place, but I did have a grand view. The bombers came on slowly, machine guns and anti-aircraft popping away at them. Just over the airfield they dropped

(Continued on Page 15, Column 1)

BURNED CHANGSHA



THE BURNING OF THE CITY OF CHANGSHA

For some time there had been more or less talk that suggested plans were on foot to burn Changsha rather than let the city be used by the Japanese. These were at first general rumors, and speculations. Those in authority did not make definite statements, but there was a general feeling that the main government buildings and probably the electric light plant would be blown up, and all munition depots that were not emptied. It was increasingly evident that imminent Japanese occupation was feared.

On the evening of November 12, 1938, when the Yale-in-China group retired it was the last time they set eyes on the old Changsha, a city of 500,000 people. Let us quote directly from Dr. Greene's letter describing that momentous night:

Dr. Greene Describes the Fire

"At 12:15 midnight observers noticed two fires near the water front. Within half an hour noticed three more. No one seemed to be fighting them. By 2:00 A.M. realized the other fires were starting up back in the south end of the city. By 4:00 A.M. fires evident from many different sections. People desperately trying to get out of city. . . .

"Frank Hutchins awoke about 4:30 and had me called along with all of us. The city seemed a mass of flames. On reaching the Hospital found that the munition dump near the north east corner was blowing off. Rushed out our extinguishers and started moving our gasoline from that region into the hospital. Got out all of the cars (three) . . .

"By then the first streaks of dawn were seen in the east. To the south the city seemed a roar-



THIS PICTURE TELLS ITS OWN STORY OF THE FIRE

ing mass, the biggest I have ever seen. People streaming by in a steady silent stream with what few belongings they could carry . . . The houses right across the street were beginning to catch. One two-story house near our property caught on the roof. We got a ladder from the Medical School and I climbed up on the roof in time to knock off the burning boards with a stout bamboo pole . . . By now the sun was coming up, a gorgeous red to the east, but with red flames streaking to the very sky right south of us, the sunrise looked so far away it seemed in another world, so quiet and de-

tached and different from the man made inferno beside us. But the wind had died out completely. There was no tendency to spread near us . . . For two days and nights the roar of the fires, the pall of smoke, the wanton destruction were the three most pressing things in my consciousness."

The city was not altogether destroyed. Fortunately, the National Government stepped in, law and order were restored and the cleaning up and reconstruction commenced immediately. Many people returned to the city and life went on, but it still stands an awful monument to war hysteria.

YALI MIDDLE SCHOOL AT YUANLING

"In each part of our work, the War has overshadowed everything" — Annual Report of DR. FRANCIS S. HUTCHINS, September, 1939.

A basic military axiom is that each unit should be so located at any given time as to most effectively fulfill its mission. Under conditions of present day warfare such a principle governs civil as well as military organizations and accounts in large measure for the peregrinations in which the constituent agencies of Yale-in-China have recently participated.

The realization that the work at Changsha might eventually be disrupted by the encroaching tide of war operations was first brought home to the Changsha group by the news of the capture of Nanking in December, 1937, and resulted in the removal the following February of two teachers and fifteen students of the lower classes of the Junior School from the Yali campus to establish a branch school at Yuanling, a comparatively isolated community in Hunan Province approximately 200 miles west of Changsha. Here suitable quarters were made available in buildings donated by the provincial authorities.

Decision to Evacuate

By the close of the school term at Changsha in June, 1938, the Ma Tang forts on the Yangtse were being strongly attacked by the Japanese and the fortified city of Kiukiang was definitely in danger of falling. Therefore, it was decided in July, 1938, to remove to Yuanling the entire Junior School of 100 students before its reopening in September.

However, by the time September had arrived, all of the outposts of Hankow were in the hands of the Japanese and that city itself was seriously threatened. In fact, as Dr. Hutchins so vividly puts it in a letter from Changsha, "The



HILLSIDE LOCATION OF SCHOOL IN YUANLING

Japanese military machine has reached the threshold of Yale-in-China." He emphasizes his point by remarking that Japanese war planes had bombed Changsha eleven times before September first. Therefore, it is not surprising that, when Yali reopened on that date, the provincial educational authorities insisted on its removal forthwith from so dangerous an area. The result was that classes were immediately suspended and the faculty and more than 150 students of the Senior School were conveyed to join their fellows of the Junior School at Yuanling, the trip being greatly facilitated through the cooperation of private citizens and commercial firms, who loaned private cars and motor trucks for that purpose.

Here in the fall of 1938 the 258 students and twenty faculty members of the combined schools, led by Principal C. C. Lao, Dean K. S. Ying, M. A., 1932, and Dwight Rugh, Ph.D. 1936, Burton Rogers, 1930, and Edward Gulick, 1937, of the American staff, resumed their interrupted educational activities. Though cordially

welcomed by the local community, they found themselves extremely hampered by the very limited accommodations available and the crowded conditions of rooms and buildings, as the campus had been originally planned and equipped to care for only the 100 students of the Junior School. However, the construction of a new dining hall, recitation hall, and senior dormitory was immediately undertaken and pushed to rapid completion, the students cooperating by clearing the ground and performing other types of manual labor. The expenses of the transfer were met by a Chinese provincial grant of 7000 Chinese dollars. As a result, all were soon much more comfortable, although the lack of space for an athletic field was keenly felt.

Evacuation Just in Time

That the move to a relatively quiet sector had been accomplished none too soon was brought home to everyone by the fall of Hankow on October 25th, which resulted in a panic among both government officials and citizens at Changsha, and the burning of that city by the

Chinese on November 13th. In contrast, all in Yuanling was relatively peaceful throughout the year, despite the excitement of an occasional air raid. Shelters were provided for the entire Yali community in nearby hillside caves, and it is reported that, "If the warning signal blows during recitation hours, the class simply moves into the cave shelter and continues."

To care for the health of the students and faculty, a detail of five doctors and five nurses from the Hunan - Yale Hospital at Changsha established a branch hospital at Yuanling in March, 1939. This also renders considerable service to the local community.

Provision for Additional Move

In January, 1939, it was decided to provide for an additional move, should that become necessary, by establishing a branch school at Tungjen, 250 miles further west, just over the border in the province of Kweichow. Here a vacant school compound was available which provided better equipment, less crowded quarters, and further security from attack. It would thus furnish a refuge for the entire school should Yuanling later become untenable.

Enrollment Increased

That the educational work accomplished by Yali during the course of the past year was of a high order, despite the disruption of moving, is indicated by the fact that the enrollment increased from 250 in the autumn to 328 before the close of the year in June, and that the Commissioner of Education reported it to be the largest and best secondary school being conducted in the province of Hunan, serving its population of thirty million. Small wonder, then, that Hutchins modestly re-

ports—"The School had a markedly successful year, despite difficulties."

Yale-in-China has a very unusual place in China. I do not believe there is another institution which is just like it. We have complete Chinese cooperation and administration, and at the same time a place for true cooperation with the American side of the institution. I hope that this international cooperation in Christian educational and medical service may continue and that it may be developed when opportunity offers.

FRANCIS S. HUTCHINS.



SENIOR STUDENT HELPING
REFUGEE CHILDREN

YUANLING SUBJECTED TO A SEVERE BOMBING

Burton Rogers, Yale 1930, has written a vivid account of the bombing of Yuanling where the Yali Middle School has taken refuge. The bombing occurred on August 18 and 21. The first day Rogers was on the hills outside the city and watched the destruction caused by 38 Japanese bombers. Three days later 36 bombers returned to complete the destruction which, however, the Yali buildings escaped, although two bombs fell on the Junior School campus without doing any damage. After the raid on the first day Rogers returned to the city and wrote this account of the assistance given by the Yali boys:

"We snatched up medical kits, and hurried down the street where the fires were roaring and being fanned in our direction by the northeast breeze. Only a few hundred yards below the church were the first shattered tiles and windows and a few steps beyond I was thrilled to find our Yali boys hard at work carrying water buckets up from the river, across the main street, into a little alley to the nearest fire just back from the street. There a large block of houses had collapsed and burned, and under these flaming ruins were people they wanted to rescue as soon as they could conquer the flames. The boys also brought stretchers and even boards and carried the injured off to East Gate Hospital through the terrible smoke.

River Front Destroyed

"The walk down by the water's edge was very difficult with the terrific heat and smoke from the city. It was one long view of refugees and survivors. On the beach were bomb holes and some boats were sunk. The straw sheds were all cinders and the timber stacked along the river was burning too.

(Continued on Page 8, Column 1)



AIRPLANES OVERHEAD, THIS TIME NO BOMBS

Yuanling Subjected To A Severe Bombing

(Continued from Page 7, Column 3)

"Hours later the Yali boys were still hard at it. They went right through house fronts to the back and upstairs and everywhere necessary and possible to get at the fires. Others were raking off tiles; they even acted as police to keep people out of the way in that section of the street. They were hot and tired and certainly dirty.

"At about eight Proctor Shen called the boys together, commended their efforts and organized them for emergency during the night, some to watch the campus and rouse the others if the fires broke out anywhere . . . Soon after 2:00 a.m. fire broke out in some other place across the street and Mr. Shen and Dean Ying went down again with Mr. Frank and some boys. They were there until 5:00 a.m. No more outbreaks occurred but the smoke continued."

NEW VITALITY SEEN IN CHINESE EDUCATION

Edward Vose Gulick, 1937, Yali teacher, just returned from completion of his term with the Middle School, comments on the eagerness for education which the mass movements of educational institutions and refugee conditions have stimulated.

"It was my good fortune to be a witness of this educational migration, and to be a participant in it. Many problems confronted the refugee institutions, but most of the problems were largely disposed of in the course of the first half year. Conditions of housing were of the most primitive. For example, students were compelled to sleep on the floors during the opening months of school when the carpenters, overbusy with the construction of school buildings and dormitories, were unable to make beds for them. Meals were eaten standing up for lack of chairs. On every hand there was evidence of remarkable adaptability to difficult circumstances; classes were held and work was faithfully done both in the cramped quarters of the

school buildings and out on the hillsides where the air raid siren had sent us to avoid possible danger. And yet the most amazing part of it all was the fact that this education seemed to me more like real education than any that I had experienced anywhere. There was a closer relation of faculty to student, and endlessly more cooperation between faculty and student.

"This was education stripped to the waist. We were dealing with fundamentals. We had students eager and willing to be taught; a faculty eager to teach; food and shelter, books and blackboards; and some laboratory equipment; and we discovered that this is about all that is really necessary to tackle the problems of high-school education. Never before had I felt such vitality in an educational institution; and I was not surprised to hear this same refrain from friends associated with other educational institutions throughout the west of China. Dr. H. C. Chang, director of our own medical school, told me that he had never in pre-refugee days experienced such vitality in his institution as he had felt under the difficult circumstances forced on school and staff in their refugee quarters in Kweiyang, situated to our west. I heard so much of this same type of comment, and sensed it so certainly myself that my profound conviction is that this is the type of education that I want to support and see supported, and that the people who have done this are the people that I want to help to the full extent of my powers."

Contributions Needed Now

Unusually early demands are being made on Yale-in-China for funds. Any contributor who is willing to advance the date of his annual gift will earn the sincere thanks of Yale-in-China and will help relieve the pressure on the New Haven office.

Send checks to 905-A Yale Station.

Dr. Edwin C. Lobenstine In China

Dr. Edwin C. Lobenstine, President of the Yale-in-China Association, and Chairman of the China Medical Board of the Rockefeller Foundation, left for China on the S. S. President Coolidge, which sailed from San Francisco October 20. Dr. Lobenstine's primary aim in making a trip to China at this time is to study the condition of higher education in China with reference to the China Christian Colleges, with special attention to the Peking Union Medical College and the Yale-in-China units.

The war has created many educational problems which, if they are to be solved, must receive careful personal study by the representatives of the China Colleges in this country. Dr. Lobenstine is peculiarly fitted to undertake this study as he has spent a lifetime in association with Chinese educational work, and twenty-three years residence in China.

Dr. Lobenstine will probably return to this country late in February, 1940.

Nurse Edna Hutchinson Returns to U. S. A.

Miss Edna Hutchinson, Yale School of Nursing 1935, has just returned to this country after completing her term of four years with Yale-in-China. Miss Hutchinson during this time was Director of Nurses in the Hsiang Ya Hospital and Dean of the Yali Nursing School. After attending the fall meeting of the Board of Trustees, at which time she made a report of present conditions, Miss Hutchinson proceeded to her home in Los Angeles, California.

New Appointees Arrive In China

One of the greatest evidences of the vitality of the Yale-in-China work is the fact that three new appointees have this fall joined the staff in China. Two men from the class of 1939, Robert J. Clarke and Charles P. Rockwood Jr., went out to teach in the Yali Middle School in Yuanling. On short-term appointments of two years each, they will be instructors in English and history and otherwise assist in the program of the school.

Miss Marjorie K. Tooker, recently of the University Hospitals in Cleveland, arrived this September in Changsha where she has assumed the duties of Director of Nurses in the Hsiang Ya Hospital. Her task is an arduous one and full of great responsibility.

Scholarship in the Graduate School

Another appointment to Yale-in-China includes that of Donald C. McCabe, 1939, who in accordance with a plan recently adopted by the Trustees, is spending his first year in the Graduate School. Mr. McCabe's appointment is for three years, and after completing his term in graduate studies, he will join the Middle School staff for two years. In the Graduate School Mr. McCabe is pursuing a course which is intended through the study of race relations and educational methods to fit him more thoroughly for his position with Yale-in-China.

Recognition should be given here of the assistance which the University has given this plan by providing a tuition fellowship. This is available to short-term appointees of Yale-in-China for one year of work in the Graduate School.

Richard D. Weigle Appointed To Carleton College Faculty

Richard D. Weigle, 1931, former Executive Secretary of the Yale-in-China Association, was appointed recently to the faculty of Carleton College in Northfield, Minnesota, where he took up his duties this fall. Dr. Weigle received his Ph.D. last June at Commencement time, his field of study being the history of American diplomacy. He is well prepared for the position he is holding in the history department at Carleton. Here he is teaching a general course in European history and conducting a seminar on the Pacific Area. Dr. Weigle comes to his work not only with a background of several years of study, but with three years in China and extensive travels in Europe and Asia.

Bequests

Yale-in-China endowment is still inadequate to form a solid base for the annual budget. The Trustees will be pleased to receive bequests from Yale men and their friends who firmly believe that China and the United States have much to exchange from a cultural and spiritual point of view and who feel that Yali is an effective way of developing such an interchange and such international good will. The following form of bequest may be used:

*I give to the Yale-in-China Corporation located in the town of New Haven, Conn., the sum of
dollars to be added to the general endowment.*

It is of course possible to signify to which part of the work, college, middle school, or medical work, a person's bequest should be applied.

DR. FRANCIS S. HUTCHINS MADE PRESIDENT OF BEREA COLLEGE

Yale-in-China suffered a notable loss during the past year in the resignation (effective at the end of the 1938-39 school year) of Francis S. Hutchins, M.A. 1933, as Representative of the Trustees in China and head of its activities in the field. Mr. Hutchins was offered the post of president of Berea College in Kentucky as successor to his father, William J. Hutchins, 1892, and with considerable reluctance finally came to a decision to leave Yale-in-China in order to accept this appointment. Mr. Hutchins does not, however, plan to sever completely his connections with Yale-in-China. He will continue in his post of Vice-president of the Association, and at the June meeting of the Association was elected a member of the Board of Trustees. At the September meeting of the Board in New Haven he rendered a most interesting report on conditions in China. No permanent successor to Mr. Hutchins in China has as yet been named, but Dwight D. Rugh, M.A. 1929, Ph.D. 1936, was appointed by the Trustees at their meeting in June as temporary head of the enterprise in China, and he is now acting in this capacity.

Fifteen Years in China Work

Mr. Hutchins, brother of President Robert M. Hutchins of the University of Chicago, has been connected with educational work in China for the past fifteen years. Shortly after his graduation from Oberlin College in 1923 he became a member of the staff of the Oberlin-Shansi Schools, and the following year he became associated with Yale-in-China, a connection which has lasted for the past fourteen years. Mr. Hutchins was a member of the Yale-in-China staff at the time of the great upheaval in



PRESIDENT FRANCIS S. HUTCHINS

China when the Nationalist Party obtained control of the government in 1927, and Yale-in-China in company with many other Western schools was compelled to close its doors. When the school was reopened in 1928 he was named Representative of the Trustees and placed in charge of the work in China. He has retained this position ever since, spending most of his time at Changsha dealing with the administrative needs of Yale-in-China in connection with its educational and medical work.

Mr. Hutchins returned to this country to take graduate work at Yale, obtaining his M.A. in 1933. In June, 1935, he received the honorary degree of Doctor of Laws at Lake Forest College, Lake Forest, Illinois.

Married Louise Gilman

In 1934 Dr. Hutchins married Louise Gilman, daughter of Bishop Alfred Gilman of the diocese of Hankow. Mrs. Hutchins graduated from Wellesley in the class of 1932 and from the Yale Medi-

cal School in 1936. They have one daughter, born in Changsha since the outbreak of hostilities. While Dr. Hutchins remained in Changsha until his resignation, Mrs. Hutchins moved to Kuling and eventually after the Japanese had surrounded Kuling Mountain, went to Shanghai where she remained until she returned to the United States with Dr. Hutchins in August, 1939.

Dr. Dwight D. Rugh, Successor

Dr. Rugh has been connected with Yale-in-China since 1930. He graduated from the University of California in 1921, and obtained an M.A. from Yale in 1929 and a Ph.D. from Yale in Religious Education in 1936. Dr. Rugh spent his first year in China on a Yale-in-China appointment studying the Chinese language at the Peking Language School. He joined the staff at Changsha in 1931 as head of the Department of Religious Education in the Yali Union Middle School. Mrs. Rugh has also been active in the work of the School, teaching vocal and instrumental music.

The Rughs were in the United States during the year 1935-36 to enable Dr. Rugh to obtain his Ph.D. at the Yale Divinity School. They returned to China in the summer of 1936 and remained in Changsha until evacuated in 1937 because of the war. After six months with the Y. M. C. A. in Honolulu Dr. Rugh returned to Changsha in June, 1938. In the fall of that year he moved with the Middle School to Yuanling, and was head member of the American faculty there until he returned to Changsha in June, 1939 to take over Dr. Hutchins' work. Mrs. Rugh and her six-year old daughter Betty Jean were in this country for a few months pending developments in the war situation in China, but have recently returned to Shanghai.

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HUA CHUNG COLLEGE'S MIGRATIONS

Wuchang, the site of Hua Chung College, is immediately across the Yangtse from the Central China metropolis of Hankow, and hence was exposed to all the dangers to which that important objective of the Japanese military drive was heir. By the close of the college year 1937-38, the foe was hammering at the gates of the Ma Tang forts, and it seemed certain that Hankow and its environs soon would be attacked. Frequent bombing raids had already been experienced, which damaged certain buildings on the campus, but fortunately caused no loss of life to members of the college community. However, as a letter at that time laconically put it, "Hua Chung College, being located in the next objective of the Japanese, reached the decision that it would be wise to be elsewhere during the coming winter."

Thus, Hua Chung College, being much more exposed to the immediate danger of attack and seizure by the Japanese than were the other components of Yale-in-China at Changsha, was the first to decide to migrate farther from the zone of hostilities. The outcome was that, at their meeting in China in July, 1938, the Board of Directors of the College voted to move the entire institution before the opening of the next college year in September to a locality less liable to attack. After a careful survey of available sites, it was decided to transfer all activities to Kweilin, a sizeable city in Kwangsi Province, about 550 miles southwest of Wuchang. Kweilin was chosen because it was considered to be sufficiently isolated from the scene of military operations to render it relatively safe from bombing, to possess sufficient transportation facilities to insure the return of the greatest possible number of students for the new

term, and to be not over-crowded by refugee institutions.

The summer of 1938 was occupied with the removal of equipment and library to the new site, where buildings had been rented and some dormitory space constructed. Due to the dangers and difficulties which had existed at Wuchang during the preceding spring, there had been only 154 students enrolled at that time, so there was much satisfaction when the autumn term opened at Kweilin with an enrollment of 200, and everyone settled down to work in what was thought to be a relatively protected location. They were made welcome by the local community and the provincial authorities.

However, the peaceful pursuit of learning was soon to be rudely interrupted. With the fall of Hankow on October 25th, the Japanese began to direct their attention upon all cities to the west and south within a large radius. Kweilin did not escape notice and soon experienced numerous bombings, in the course of which no lives of faculty or students were lost but one dormitory was struck and burned and considerable personal property destroyed. As President Wei reported in March, "The Japanese have so ruthlessly bombed the south China cities that it became impossible for the College to carry on in Kweilin any longer. Already two-thirds of the city has been destroyed."

Evacuation to Hsichow

A further removal was thus indicated and an advance party was dispatched by automobile to reconnoiter safer and more remote sites to the west and south. An interesting and modern note in this survey trip was that its members were equipped with a short wave, two-way radio set through which they kept in daily communication with the authorities at Kweilin and reported progress. As a result of this investigation, a site



PRESIDENT FRANCIS C. M. WEI

was chosen in Yunnan Province near the remote village of Hsichow, on the borders of beautiful lake Er Hai, with high snowcapped mountains in the background. Thence the College was removed in April, 1939 into buildings which had been rented or borrowed, three small buildings being erected to house the science laboratories at a total cost of \$800 U. S.

Here all were installed by May first and regular lectures were resumed on the eighth. The balance of the term was passed uneventfully and the unbroken peace was especially welcomed after the samples of Japanese frightfulness which had been experienced in both Wuchang and Kweilin. Soon the academic community was increased in size by the accession of the Canton Union Theological College, which had also been forced by the war to seek a new and quieter refuge from its disrupting operations.

It is believed that the present year will be a markedly successful one and that many new students will be enrolled, despite the difficulties of transportation presented to them in reaching so relatively remote a district of war-torn China.



TSINGHAI

KOREA

JAPAN

KANSU

SHANSI

SHANTUNG

KIANGSU

SHENSI

HONAN

ANHWEI

TIBET

SIKANG

SZECHWAN

HUPEH

River

Nanking

Shanghai

Chungking

Wuchang

Hankow

Yangtze

CHEKIANG

Juanling

MIDDLE SCHOOL
and
BRANCH HOSPITAL

Changsha

HOSPITAL

MEDICAL COLLEGE

HUNAN

KIANGSI

FUKIEN

Hsichow

Kweiyang

BRANCH HOSPITAL

KWEICHOW

Kweilin

HUA CHUNG COLLEGE

Kunming

KWANGSI

KWANGTUNG

YUNNAN

Canton

FORMOSA

Nanning

Hongkong

Hanoi

Haiphong

HAINAN

INDO-CHINA

Robert Ashton Smith, 1939

HSIANG-YA MEDICAL COLLEGE IN KWEIYANG

The Hsiang-Ya Medical College moved in September, 1938, 400 miles from Changsha to Kweiyang. It was a difficult thing to do, for it involved the transportation of a great deal of delicate equipment and the reestablishment in quarters suitable for continuing medical research and studies. However, Dr. F. C. Yen, former head of the Yali medical work and present National Minister of Public Health encouraged this move and helped to finance it through government grants. The college was able to open on October 24, a remarkably short time after moving. The entire student body of 120 students besides the faculty under the leadership of Dr. H. C. Chang, Director, stayed with the school.

Few realize the great contribution Dr. Chang has made to Hsiang-Ya during this extremely difficult time. The Yali medical work has reached unprecedented proportions under his leadership. This June, at Commencement, seventeen doctors graduated from the college into larger service for China. Sixty students passed the entrance examinations this fall and at least forty will be admitted, an entering class never before exceeded.

The problem of coordinating the work of the hospital at Changsha and the College at Kweiyang also rests with Dr. Chang. Fully aware of the difficulties confronting Dr. Greene and Dr. Hsiao in managing that large plant, he has recently sent over an assistant and is intending to send others as soon as he can spare them from Kweiyang.

Two branch hospitals have also been established under the direc-

tion of Hsiang-Ya to meet needs in other sections of Hunan Province. One of these is located with the Middle School at Yuanling, the other in Linhsien in southeast Hunan.

Hutchins, President of Berea College

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The Trustees have been searching for a permanent successor to Dr. Hutchins. The unsettled conditions in China with the resultant scattering of the Yale-in-China enterprises all over China has made the problem a peculiarly difficult one. The new Representative of the Trustees will be faced with the task of managing a wartorn institution and with rehabilitation after the war. Despite the difficulty of making the proper choice to handle such problems the Trustees hope that a permanent appointment can be made before the opening of the school year in the fall of 1940.

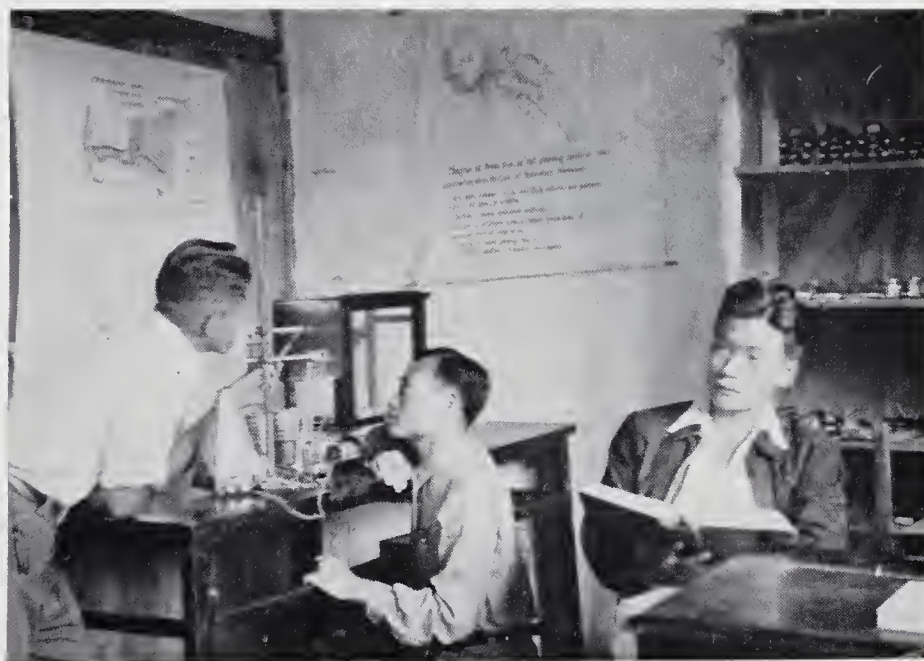
Hsiang-Ya Hospital

(Continued from Page 3 Column 3)

Dr. Rugh comments on the work done for soldiers: "On the hospital side they are continuing a daily clinic, treating some thirty or forty wounded soldiers each day, taking in a few that can be operated on or fixed up before going on, and for these it means the difference between life and a slow painful death. It is a thrilling thing to see them sent out repaired and able to go on alone."

Dr. Hutchins concludes briefly: "The medical service of the Hsiang Ya Hospital has been hampered much, but there have been in-patients with us throughout. Our presence in Changsha or elsewhere has not been for the purpose of guarding property. We have been able to carry on the work of Yale-in-China in a most remarkable way . . . I have been exceedingly proud of the manner in which Yale-in-China has met the crisis of the past year. I have been proud also of the confidence the Trustees have shown in the staff in China, supporting us at all needful times."

HSIANG-YA MEDICAL STUDENTS IN COLLEGE LABORATORY



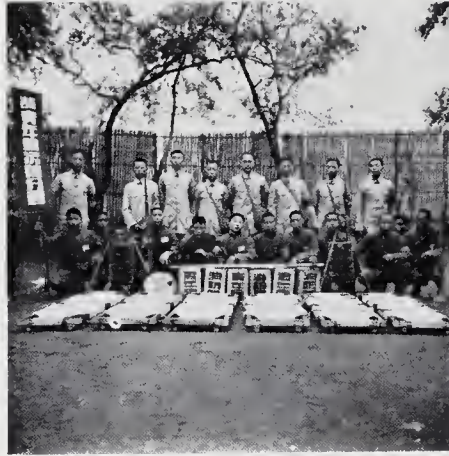
Schoyer Describes Air Raids on Changsha

(Continued from Page 4 Column 3)

their bombs, and the windows and doors about me shook with the concussion. After they had wheeled and headed east again, the pursuit planes came up and dived into the pall of smoke, machine gunning as they did so. When they had gone, I hurried over to the hospital, for it is my duty to drive the ambulance, and we went galumphing out to the air field, but no one was hurt, the bombs having landed in the open field. That afternoon there was another raid, this time in the vicinity of the East Station. As the wind was against us, I heard only a faint crumpling sound, which I did not take for bombs. Consequently I missed the ambulance and had to bicycle down the Wall Road. One enormous bomb had landed right in the middle of the Hsiao Wu Men — and a great fire was raging down toward the railroad tracks. The bombs landed in a great semi-circle around the station. Over by the bus station, where I was busy digging out wounded, I had one bad scare. Above the roar of the fire to my back came the cry: "The planes are coming! The planes are coming!" Well, in no time the street was deserted except for me. I had locked my bicycle and couldn't get it unlocked. On one side of me was a bomb hole; on the other a man whose head had been blown off. Not very pleasant company. But the planes were not coming . . . Two bombs that day landed in the Blind School compound, but no one was hurt. One landed in a pond in which there had been a duck, the only apparent casualty; the next day, however, the duck appeared from nowhere, covered with mud and quacking furiously because it had no pond.

"And now as I write, everything about us seems to be cracking up. Canton has collapsed without a

blow. Evacuees from Hankow are descending upon us in waves. The English gunboat, 'Sandpiper,' was attacked here yesterday, but suffered only a few shrapnel wounds. It was a bloody bombing, however,



EMERGENCY RESCUE TEAM

as several crowded launches were hit directly. There are thousands of rumors rife. Things are moving very fast, and just what will happen next no one knows. It's a very sad day for China . . . But out of all the murk, Chiang Kai-shek still manages to stand up very tall, an inspiring if a tragic figure."

[On November 13-16, 1938, the city of Changsha was burned. An account of this tragedy as told by Dr. Phillips Greene is given on page 5 of this report.]

December 23, 1938

"One of the great miracles of the life is how the hospital has kept going with only one real doctor, Phil Greene. And there have been on the average about 80 outpatients a day and 40 inpatients. During the last few weeks the latter figure has risen considerably as nurses to take care of them have been found . . . Mention should be made of John Runnalls, who has been converted from an English teacher to superintendent of hospital supplies and assistant surgeon!

His principal medical work is in the outpatient clinic. . . .

December 30, 1938

"With the dying of the flames from the Great Fire, there began the 'Return to Normal' period. That is what Chiang Kai-shek would call it. Quotation marks are used not because it is a question, but because it is not really true. It means simply a resumption of life, for in spite of the complete devastation of the city life has resumed. It's a very different life from the old one, however, and even in the dim future when Changsha is really rebuilt it will probably have very little resemblance to old Changsha and the old way of life . . . This period is really one of adjustment to devastation rather than one of reconstruction. The oil tin houses in the city are an example of it; John Runnalls, surgeon, is another. . . .

January 24, 1939

"Since Dr. Hutchins has been away visiting his wife in Shanghai, I have been very busy trying to manage the business accounts for the Yale Mission, the Yali School, the Hunan-Yale Hospital, and the Changsha International Relief Committee. The Relief Committee is now running short of funds in spite of the hundred thousand received from H. H. Kung of the Central Government, but there is still no end of work to be done. On the Committee Miss Galbraith and Hutchins seem to be doing most of the work . . . The Committee is doing all sorts of things. They have set up night shelters, gruel kitchens, schools, orphanages, four or five different kinds of industries, health stations; have supplied most of the cities in Hunan with money to carry on relief and medical work; and have set up industries in the country. Yet when one sees the appalling amount of suffering it is easy enough to realize that the Committee's work is only a drop in the bucket. . . .

(Continued on Page 16, Column 1)



YALI NURSES LEAVING HOSPITAL FOR SERVICE IN CHANGSHA

(Continued from Page 15, Column 3)

February 24, 1939

"Jimmy Yen, Yale 1918, was here at the turn of the month. He was looking very young and fit, and was full of enthusiasm. I had a long talk with him one morning. . . . His present work, which seems most significant, is the development of a college for the training of civil servants, a training that is to give them, or rather aims to give them, a sense of public responsibility as well as technical efficiency. Though still an experimenter with social and economic and educational reform, he is now reaching an important phase in his career, that of applying his collected knowledge. And when you tie that to his enthusiasm, you come away with lots of hope in the future of China.

"March 20, 1939.

"Our refugee primary school opened up a week after New Year's with an enrollment of 300 students. It is still run in three sections as we have only three teachers. There are two other smaller primary schools in other parts of the city, and that's all that Changsha can afford just now. There is

no tuition but there is a registration fee of ten cents, or U. S. \$.013! On March 18th we all went to a tea given by Hsieh Yu, our new Governor who is concurrently commander of the Ninth War Area, which includes the provinces of Hunan, Kiangsi and Hupeh . . . Hsieh-Yu was a smallish man with a little bullet of a head, but he had a very quick sharp look that gave one the impression that he was someone of importance and ability. The staff he had with him seemed a very up and coming group. . . ."

Shortly after this episode Mr. Schoyer left Changsha to help in the work of the Middle School at Yuanling where he stayed until the end of the school year.

Two New Trustees

It is a pleasure to announce the appointment of Mr. Edward S. Pinney of New York City and Dr. Francis S. Hutchins to the Board of Trustees of the Yale-in-China Association. These appointments were announced at the Annual Meeting in June, 1939.

TRUSTEES COMMEND DR. HUTCHINS AT ANNUAL MEETING

In the Commencement Meeting of the Board of Trustees on June 18, 1939 the following vote was ordered spread on the minutes: "to accept with sincere regret the resignation of Dr. Francis S. Hutchins as the representative in China of this Association. In so doing the Trustees desire to place on record their appreciation of the significant service Dr. Hutchins has rendered during the fourteen years he has been a member of the staff of Yale-in-China. In the earlier years he proved himself an able teacher, mixing freely and making friends with faculty and students alike.

"During the past eleven years since his appointment as Vice-President of the Yale-in-China Association and as its official representative in China the Trustees have looked to him increasingly for information as to the situation both at Changsha and in Wuchang and for his judgment in regard to future developments. He has proved himself an efficient and tactful administrator and a wise counsellor. These qualities have been clearly shown in connection with the important decisions which had to be made during the past year in regard to the College, the Middle School, the Medical School and the Hospital. He has done much to strengthen the general morale of the entire staff.

"We wish Dr. Hutchins God-speed as he enters upon his new and responsible duties as President of Berea College. We assure him of our continued interest in him personally and of our prayers for his success in this new sphere of work."

Associated Boards for Christian Colleges in China

With Henry R. Luce, editor of *Time*, *Life* and *Fortune*, as the chairman of a newly organized finance committee for the China Colleges, this organization is setting out to raise a special fund of \$250,000 for the 1939-40 school year. In "The China Colleges" bulletin of the Associated Boards, Mr. Luce has written: "As never before, these Christian Colleges symbolize America's friendship and good-will for Chinese people. They occupy a vital position, are performing a lasting, constructive service in a world where the forces of destruction seem dominant. For what they mean to us, as well as to China, these Colleges will be adequately maintained this year. There will be no black-out of Christian education in China."

The Associated Boards for Christian Colleges in China is an organization which provides a co-ordinated association of the thirteen China Christian Colleges.

Our Hua Chung College is a member of this association and as such receives a contribution toward its emergency expenses. Last year this amounted to \$15,000 in U. S. currency. The grant which Yale-in-China gives Hua Chung goes to the regular operating expenses of the College.

"Chinese Field Headquarters, North of Changsha, Oct. 20—

A visit to this spot, in territory recently regained from Japanese troops, leaves no doubt that the Chinese achieved a major victory in repulsing the invaders, who were bent on capturing Changsha.

"The prisoners of war the captured guns and the ruined villages all attest to the Chinese success and the intensity of the fighting, while evidence is available on every hand from the participants to provide further proof."

New York Times, October 21, 1939.

YALE-IN-CHINA ASSOCIATION, Inc.

Financial Statement

INCOME AND EXPENDITURES FOR YEAR ENDED JUNE 30, 1939

INCOME

Yale Alumni	\$23,429.37
Yale Undergraduates	3,500.00
Women's League	1,757.00
Endowment Funds	4,138.17
Other Funds	92.32
Gifts toward Emergency Fund	3,453.74
Miscellaneous	309.00
Total Income	\$36,679.60
Excess of Expenditures met with Unrestricted Funds	2,193.86
	\$38,873.46

EXPENDITURES

Administration in China	\$ 3,484.65
Hua Chung College	14,000.00
Yali Union Middle School	5,376.33
Hunan-Yale Medical Work	5,176.09
Emergency Expense on Field	3,453.74
Retirement Provision	304.50
Promotion and Home Office Expenses	7,078.15
Total Expenditures	\$38,873.46

BALANCE SHEET AS OF JUNE 30, 1939

ASSETS

Land and Buildings in China, Approximate Cost	\$512,638.02
Securities held by First National Bank and Trust Co. of New Haven, Trustee	166,416.87
Securities held by Yale-in-China Association, Inc.	6,739.98
Advances to members of Field Staff	282.67
Advance Payments on 1939-40 Budget	2,419.37
Cash in Banks	10,115.60
	\$698,612.51

CAPITAL AND LIABILITIES

Investment in China	\$512,638.02
Add: Appropriation by Trustees from Unrestricted Funds (for rotating fund)	\$5,000.00
Deduct: Excess of Expense over Income	2,193.86
Total Capital Account	\$515,444.16
Endowment and Trust Funds	173,156.85
Reserve for 1938-39 Field Expense	9,870.25
Income on 1939-40 Budget received in advance	141.25
	\$698,612.51

List of Yale Contributors by Classes, 1938-1939

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'79			
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'80 S.			
G. G. Williams			
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H. T. Walden G. Woolsey			
'81 S.			
L. P. Breckenridge			
'82			
M. Welles			
'83			
H. G. Hoadley (In Memoriam)			
H. D. Taft			
'83 S.			
H. C. Nutt			
'84			
E. M. Chapman			

- '98
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E. F. Bell
E. H. Betts
A. Bunce
H. B. Clark
R. E. Clark
A. F. Cleveland
D. B. Eddy
H. Fletcher
B. Gage
H. D. Gallaudet
M. Glendinning
C. A. Goodwin
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C. P. Hine
L. Johnson
J. R. Judson
S. M. Milliken
J. A. Ripley
J. H. Scranton
W. J. Shroder
- '98 S.
W. F. Cochran
N. S. Ferry
B. S. Harvey
J. L. Howard
T. B. Johnson
G. H. Milliken
- '99
R. B. Anderson
A. Brown
L. Cogswell Jr.
J. A. Farley
T. W. Farnam
M. H. Gates
W. E. S. Griswold
E. T. Lewis
A. M. Marty
J. H. Morey Jr.
O. Preston
S. Stoddard
C. H. Welles Jr.
- '99 S.
F. F. Baldwin
O. A. Day
S. F. Shattuck
- '00
E. C. Andrews
W. E. Crittenden
H. E. Ellsworth
H. M. Field
E. B. Greene
H. Jenkins
M. L. McBride
C. R. Page
J. P. Rice
W. E. Schoyer
D. S. Smith
H. Speer
T. W. Swan
C. B. Tuttle
A. VanderVeer
G. C. Walworth
- '00 S.
R. E. Flinn
E. W. Heller
C. N. Hickok
C. D. Lockwood
- '00 D.
J. B. Lyman
- '00 H.
C. C. Torrey
- '00 M.
H. C. Pitts
- '01
C. W. Allen
W. B. Allen
A. H. Carver
J. H. Hord
W. B. Howe
E. C. Lewis
A. H. Marckwald
E. V. Meeks
H. Merriman
R. H. Nevins
B. P. Twichell
W. P. Wattles
- '01 S.
G. N. Crouse
H. F. Day
H. Gilbert
L. McCreath
G. P. Urban
B. Wells
- '02
A. B. Arnold
J. A. Callender
T. J. Chapin
A. B. Clark
R. H. Cory
A. M. Cressler
C. W. Davis
W. D. Embree
R. G. Guernsey
A. B. Hall
G. G. Lincoln
E. G. Norman
G. I. Rhoda
C. C. Russ
C. W. Smith
E. A. Stebbins
M. Trowbridge
- '02 dp.
A. L. Barbour
A. L. Dean
- '02 H.
E. Peabody
- '03
C. C. Auchincloss
R. L. Black
H. T. Clark
P. K. Condict
A. D. Dodge
J. Fairbanks
W. S. Fulton
C. J. Hamlin
R. P. Keep
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D. M. Moffat
F. W. Moore
H. B. Pomeroy
G. H. Richards
G. Roberts
Z. Saraent
W. B. W. Smith
F. B. Utley
J. R. Wait
- '03 S.
C. W. Babcock
F. S. Dickson
- '03 D.
J. E. Gregg
H. F. Smith
- '03 L.
J. H. Mathews
- '03 dp.
L. D. Brown
- '04
I. M. Clark
W. M. Crane Jr.
H. Ford
S. B. Hemingway
C. W. Mendell
E. Parks
H. I. B. Rice
W. B. Soper
T. D. Thacher
C. Tucker
H. H. Van Horn
S. E. Wardwell
- '04 S.
S. A. Bardwell
C. S. Dewey
J. W. Freeman
- '04 D.
A. S. Baker
- '04 F.
F. W. Besley
- '04 M. A.
A. Keogh
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H. C. Bradley
R. D. Dalzell
D. E. Dangler
J. L. Goodwin
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L. W. Johnston
G. Kinney
T. T. Munger
D. R. Noyes
B. A. Redington
F. S. Rickcords
G. Roberts
S. E. Sweet
- '05 S.
J. C. Dilworth
K. C. Ogden
J. E. Overlander
J. T. Rogers
- '05 F.
J. M. Nelson Jr.
- '05 G.
L. A. Weigle
- '05 L.
W. F. Cressy
- '06
K. Boardman
F. K. Bull
R. A. Cooke
A. R. Fiinn
A. E. Foster
L. W. Gorham
W. D. Hosford
H. Larkin
K. S. Latourette
B. Moore
C. S. Ridgway Jr.
F. C. Robertson
M. D. Thatcher
E. White
A. C. Williamson
- '06 S.
H. M. Gross
C. Howard
H. D. Immick
W. B. Lyman
F. A. Preston
H. H. Rennell
- '06 M.
E. M. Blake
- '07
E. P. Bagg Jr.
L. S. Bull
E. H. Butler
W. L. Carter
W. B. Church
N. P. Clement
W. W. Collin Jr.
R. D. Cutler
W. F. Knox
H. L. Malcolm
B. McClintock
W. H. Scott
H. H. Stevens
H. M. Woolsey
- '07 S.
J. A. Baker
H. B. Carey
L. A. Dibble
- '07 L.
R. H. Everett
V. O. Robertson
- '08
A. E. Avey
G. Dahl
C. B. Drake
C. B. Garver
J. M. Hannaford Jr.
C. F. Luther
W. H. Lyon
D. W. Porter
C. Seymour
M. Stanley
S. Swift
K. B. Welles
J. W. Williams
- '08 S.
L. D. Belin
W. K. Belknap
R. E. Chatfield
W. B. Given Jr.
F. Hannaford
V. O. Ketcham
R. B. Lindsay
L. A. Nothnagle
T. B. Platt
E. L. Ryerson Jr.
W. W. Skinner
J. N. Smith
W. P. Witherow
- '08 L.
D. A. Adams
S. Berman
- '09
P. S. Andrews
S. M. Bradley
H. H. Bundy
C. S. Campbell
D. S. Clark
D. T. Davidson
A. V. Farwell
F. B. Hamlin
J. M. Howard
E. F. Jefferson
A. T. Klots
D. H. Leavens
J. L. McConaughy
S. C. Rand
P. W. Redfield
F. J. Scribner
M. A. Seabury
H. P. Stokes
R. F. Swett
R. J. Tearse
R. E. Thompson

- '09 S.
R. S. Boardman
F. H. Daniels
C. F. Mills
R. Walter
- '09 L.
H. J. Weisman
- '09 M.
W. M. Good
- '09 dp.
E. Huntington
- '10
P. W. Bidwell
F. S. Brainard
W. Y. Duncan
H. L. Eby
N. H. Gellert
C. C. Glover
M. W. Griggs
R. B. Hall Jr.
E. Hoyt 2d
E. Ingraham
F. B. Jennings
S. E. Keeler
J. J. MacCarthy
D. Mungall
J. L. Riggs
W. S. Rogets
D. P. Smith
P. M. Stimson
W. W. Williams
- '10 S.
F. L. McNally
A. W. Savage
L. A. Teasdale
- '10 M.
H. C. Little
- '11
H. B. Chapman
M. Cleveland
J. B. Dempsey
E. J. Dimock
R. Evans
J. Field
A. M. Hartwell
J. M. Holcombe Jr.
J. Horne
A. S. Hubbard
R. Jeffery
L. Kofsky
R. W. Lewis
R. B. Luchars
W. C. Miller
W. H. Mills
P. C. Nicholson
A. W. Shapleigh
H. K. Sherrill
W. R. Wheeler
- '11 S.
R. Blount
R. W. Bristol
C. F. Clise
L. G. Day
A. B. Dayton
F. B. Hawley
W. B. O'Brien
W. Platt
H. H. Richards
E. S. Wing
- '11 L.
H. A. Goldstein
- '11 H.
C. R. Brown
C. F. Scott
- '12
E. E. Bartlett
O. P. Camp
L. M. Cornwall
G. E. Dimock
L. U. Gardner
S. G. Harris
H. K. Hochschild
C. L. Larkin
J. A. Magee
C. A. Parcels
T. M. Peters
H. V. Smith
J. R. Winterbotham
J. R. Wright
- '12 S.
G. H. Baldwin
D. T. Beals
J. W. Beecher
W. St. C. Childs
H. D. Hodgkinson
R. F. Ives
F. C. Lyman
J. W. Mailliard Jr.
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G. H. Scribner
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- '13
P. S. Achilles
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E. B. Pierce
W. P. Seeley
L. Selden
T. C. Thayer
V. Webb
- '13 S.
H. K. English
S. Meacham
J. M. Watzek Jr.
- '13 H.
G. D. Seymour
- '14
P. M. Atkins
P. L. Babcock
F. G. Blackburn
S. K. Bushnell
L. W. Carpenter
T. L. Daniels
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P. A. Johnson
D. B. Karrick
H. F. Lucas
K. L. Moore
M. P. Noyes
N. Noyes
T. M. Pease
R. S. Platt
- '14 S.
A. L. Ryerson
(In Memoriam)
H. D. Saylor
W. J. Schieffelin Jr.
B. E. Shove
V. C. Spalding
- '14 S.
E. N. Allen
W. G. Bryant
S. Calechman
J. D. Currie
D. C. Daniels
D. D. Douglas
W. Fowler
H. P. Hart
D. H. S. Huntington
M. W. Leech
W. S. Whittaker
- '15
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The picture on the opposite cover is of the graduating class of the Yale Union Middle School, June, 1939. Chinese and American faculty pose with the class. It is interesting to note the small number of Americans on the staff. Yale-in-China was a pioneer in turning the work over to the leadership of the Chinese themselves.



YALE UNIVERSITY
NEW HAVEN CONNECTICUT

OFFICE OF THE PRESIDENT

For Yale-in-China

November 7, 1939

It is my pleasure both personally and on behalf of the University to express my profound interest in Yale-in-China and the important contribution this organization represents in the way of religious, educational and medical work in China. I note with satisfaction the increased association between Yale and her offspring in China, cemented by the recent visit to this country of President Francis C.M. Wei of Huà Chung College and the sending out to China each year of representative young graduates to serve as teachers in the Middle School. In this period of uncertainty in China it is a satisfaction to know that Yale-in-China, together with other responsible schools and colleges, is carrying on in such a way as to insure increased usefulness when the shadows are lifted from the road ahead.

Charles Seymour

THE BOARD OF FOREIGN MISSIONS
OF THE PRESBYTERIAN CHURCH IN THE
UNITED STATES OF AMERICA

156 FIFTH AVENUE

NEW YORK

COPY OF A LETTER SENT TO ALL SUPPORTERS OF THE

PEIPING STATION OF THE NORTH CHINA MISSION

November, 1939

Peiping, China.

Dear Friends:

Since the fall of 1937 my work in Dow Hospital has been so sporadic that it is difficult for me to give a report of the nursing work for this past year. In November 1937 I went with a group of Chinese nurses to help with war relief work in Nanking. Because of the rapid change of conditions we got no further than Shanghai but there we found more than enough to occupy our time in two hospitals caring for refugees. The middle of February 1938 I returned to Peiping, remaining only two weeks before going to our hospital in Shuntehfu where war conditions had also brought about a shortage of helpers and a great increase of work. I returned to Dow for the summer months to lend a hand during vacations and then in October I went the second time to Shuntehfu. December found me back again at Dow but before I had thoroughly renewed my acquaintance with my old job, I was off the latter part of January to help reopen our country work at Pangchun. At present I have been back on my former schedule less than a month and am still feeling somewhat like a visitor. Spring, summer, fall and winter - each spent in a different place - at least Shunteh in the spring and Shunteh in the fall, were like two different places.

Last spring we were living with hundreds of refugees, working with wounded of all descriptions, men, women and children, clearing out unused corners for the increasing number of casualties, occasionally dodging missiles while pulling patients' mattresses onto the floor away from open windows and in the meantime trying to teach the probationers enough nursing technique to prevent them from being an additional source of danger. Last fall I returned to a compound comparatively at peace. The refugees had returned to their homes, the schools had opened, the hospital though filled with patients, not more than half of them were wounded, the country evangelistic work was gradually being reopened, the homes and hearts of the returned refugees in the south suburb and surrounding villages were opened wide to further knowledge of Christ and altogether the devil was finding that his efforts to prevent the spread of the Gospel had been rather futile.

War conditions here in Peiping have affected our Training School very little. For awhile it seemed inadvisable to take in a new class at the usual time because of the difficulty in locating our Seniors in suitable positions. Most of the Mission hospitals were behind the fighting lines, the Chinese government hospitals were closed, and the Peiping University Medical College was crowded with affiliating and post graduate nurses unable to return to their own hospitals. However, each nurse on completing her time has found work and at present the demand is greater than ever. Accordingly we began the school year as usual and have continued up to the present with no outside interference....

While the war has not affected our Training School to any appreciable extent, it has decidedly curtailed our hospital outside activities. Formerly three nurse-evangelists were kept busy in rural work but for months all such projects had

to be discontinued. Last fall one nurse was able to resume her work in a form modified, from a nursing standpoint, but enlarged in evangelistic opportunities. The difficulties connected with home visiting in the surrounding villages and with the people, especially the women, coming in to the clinic, made it necessary to formulate a new program....

About this time money having been donated for relief, the problem of how best to distribute it brought about the idea of daily Bible schools for the poor children of the neighborhood. After visits of investigation the plan was put in operation at Chih-sien and the little school rapidly grew to 100 in number in spite of the fact that only about 50% were allowed relief. Once every ten days the afternoon session has been devoted to a program for the parents at which time the children have sung their Gospel songs and told their Bible stories and our Bible women have had an opportunity to tell the Good News to those who have had nothing but exceptionally Bad News for many months. This school has proved so well worthwhile that similar schools have been organized at Pangchun and Mafang and are in their turn proving their worth.

While one evangelist has given a large part of her time to these schools her nursing work has not been dropped, though it has been carried on of necessity as a minor activity. In addition both evangelists have had a daily afternoon Bible class for adults - mostly Christians. One of our former graduates, whose home is in Chih-sien, has been very active in bringing young men from the Yamen to this Bible class and many of them as a result have become deeply interested in Christianity.

It was the success of the project among the children of Chih-sien that carried me to Pangchun in January. There had been no outside help for the Christians there since last summer and the work was practically at a standstill. If it could be revived again through the children it was worth trying. Accordingly their former evangelist and I made preparations to go, she to organize the school along the same lines as that at Chih-sien and I to open a little clinic. The local Christians approved of the plan and the investigation of families and recommendations for relief came largely through them. From the beginning the children themselves have been most enthusiastic and as a result many new homes have been brought into contact with the Mission. Though only about 50% of the families represented were allowed relief, there were almost daily applications from new students, some parents even offering to pay for the privilege of sending their children. The parents' meetings held every 10 days have brought many to the Mission compound who were never there before and the few days of special evangelistic meetings were also well attended by them.

In the little clinic my first patient was a baby with a chronic suppurating wound of the head. The father had for the past three or four months tried many things to heal it but all to no avail. He was a bit wary about trusting me, a foreigner, but with the evangelist's recommendation and being more or less hopeless about the situation, he decided to risk it. In order to justify his faith and to allay his fears, I did nothing but clean the wound and apply mercurochrome and cod liver oil... The wound began to heal almost immediately and the father was so astonished and pleased that I forthwith became the family physician being called in at one time or another to treat seven different members!

During the seven weeks of my stay there were about 400 visits to the clinic including both new and old cases. Though the number was not large, I hope that an evidence of a desire to help during this difficult time may mean more open hearts for the Gospel in the future.

Sincerely yours,

Sara Perkins, R.N.

THE KOREAN STUDENT BULLETIN

Vol. XVIII

NOVEMBER-DECEMBER, 1939

No. 1

THE POWER OF RIGHT

By EDUARD BENES

Former President of Czechoslovakia

All those who love democracy revere the name of Lincoln. What he did for the cause of freedom in the world is one of the foremost personal achievements of our time. The courage with which he met the issues of his time will always be a great example and a continuing inspiration for those who follow him. When he struck off the shackles from the Negro slaves in his own country, he lifted the banner of freedom to a new height and he gave new impetus to the cause of freedom throughout the world.

Because of recent events in Europe, many heads have been bowed and many hearts have been stricken with shame and regret. There has been prevalent the thought that the cause of freedom had suffered an irreparable loss when the German Reich invaded and annexed Czechoslovakia. Certainly, no one could have been more stricken than I was by that unspeakable aggression. But I have had to realize—and others should remember—that such tragedies have happened many times in the past. I must remind you that Brute Force has always tried to rule the world; and at times it has seemed to succeed in doing so, even as it has seemed to succeed in doing so today. But history proves that slowly but steadily mankind has been rising to better conditions, nobler idealism and fuller freedom in spite of these temporary setbacks.

Freedom a Recurring Battle

Today in Central Europe a mighty, dynamic regime has invaded the territory of the Czechoslovakia Republic and occupied it by force of arms. This invader has taken over the wealth, property, industries, raw materials, gold and money which my people had gathered together during their last twenty years of freedom. But while might may occupy a country and invade a territory, the subjugation of the freedom of a people is quite another matter. For many centuries my people have been holding high the torch of liberty and fighting the battle of democracy. Time and again they were battered down and enslaved by the same force of might under other names, but always they have been able to rise in the might of right and to regain what had seemed lost to them. During the last war—the World War—they rose again. And as a result of that war, to which the freedom-loving people of the United States contributed so much, they again attained their independence and the Republic of Czechoslovakia was established.

My people were happy in their independence, they were prosperous, they were progressing. Czechoslovakia held its place among the democracies of the world for twenty years. Czechoslovakia was at peace with the world.

But all this success and prosperity and freedom could not be tolerated longer. The Nazi dictatorship struck swiftly to end what it claimed to be a menace to its own well-being. Despite the sacrifices which the Czechoslovak nation made during the so-called September crisis of last year, in spite of its splendid self-discipline, in spite of all the promises and guarantees which had been made by the Great Powers, that people was forced to bow to this mobilized force of might and to submit to the rule of Brute Force.

The Spirit Is Mightier Than the Sword

I am convinced that its submission is but temporary and I am encouraged in my belief by the records of history: history proves that always the Spirit was mightier than the Sword. During the last two years our authoritarian German neighbor menaced constantly the existence of our democracy. By lies of propaganda that regime did everything in an attempt to prove that our small state was a danger to it, a state of 80 million people; that we were a danger to the peace of Europe; that it must restore order in Central Europe. Finally, that dictatorship has achieved this order in destroying us.

But I am told that once upon a time Lincoln said: "You can fool some of the people all of the time, and all of the people some of the time, but you can't fool all the people all of the time." That is the case in the present situation in Europe, the case of Nazi Germany and Czechoslovakia. And I know that the only way to meet a lie is by speaking truth. I know that the only way to counter false propaganda is to give the people the facts. Today the whole world has the facts about the situation of my nation.

So I am optimistic even today, after seeming disaster to my country and in spite of all the sufferings that my people are undergoing. And I ask free men everywhere to join with me in an effort to replace the false with the true and to re-establish on earth the gospel of "peace, good will to men."

In my Appeal to the American people, broadcast on March 19, at the University of Chicago Round Table, I said:

"Until my last breath I shall continue to fight for the freedom of my people and for their rights, and I am sure that my nation will emerge from this struggle as it has done many times before in its history, as brave and as proud as she has been throughout the past, and having always with her the sympathy and the recognition and the love of all decent people in the world. And there is no more fitting place for me to make this declaration, than in this free country of Washington and Lincoln."

And I conclude this acknowledgement of my belief with these words of your greatest citizen, Abraham Lincoln:

GREETINGS TO KOREAN STUDENTS

Dear Fellow Students:

The protracted conflict in the Far East has had a profound effect upon the thoughts and lives of our people in Korea. Some of them are now beginning to wonder if there is any use in hoping and planning for the future of our country. No one can deny that the situation in Korea is dark and discouraging at the present time.

But I believe with all my heart in the rebirth of our country, and it is your duty and mine to bring it into being. The present turmoil in the Orient is only a challenge for us to assume greater responsibilities for planning for the New Korea, for you and I know that justice and intelligence will triumph in the end.

In this message of greeting, I earnestly ask for your cooperation and support in the work of the Korean Students' Christian Association in the U. S. A. The Association seeks to serve Korean students in America in the belief that the cause of the New Korea may be furthered by their potential leadership based on moral integrity and Christian tolerance.

As General Secretary of the Association I bespeak your consideration of and suggestions for making this body a more potent and effective instrument of service. Will you help us?

With best wishes for your success in your academic endeavors, I am,

Very sincerely yours,

Alexander Hurh,

General Secretary,

Korean Students' Christian Association in the U. S. A.

FLORENCE AHN WINS MUSIC SCHOLARSHIP

Miss Florence Ahn is a recipient of a scholarship at the Juilliard School of Music in New York City. She is the first and the only Korean to have won that coveted honor.

Miss Ahn, before coming to New York last September studied voice in the City College of Los Angeles for two years and gave many recitals on the West Coast.

According to reports which have reached the editorial office of the Korean Student Bulletin Miss Ahn captivated the Committee on Scholarship at the Juilliard School of Music with her fine voice and winsome personality when she was given an audition before the Committee.

"I am not bound to win, but I am bound to be true. I am not bound to succeed, but I am bound to live up to what light I have. I must stand with anybody that stands right; stand with him while he is right and part with him when he goes wrong."

—Excerpts from an address by Dr. Benes before an American audience in May, 1939.

THE KOREAN STUDENT BULLETIN

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WANG CHING-WEI AND THREE PEOPLES' PRINCIPLES

According to a recent Tokyo dispatch Dr. Wang Ching-wai, a former disciple of Dr. Sun Yet-sen, will form the much publicized puppet government in China, basing his policies on the Three Peoples' Principles of Dr. Sun. The world will watch with keen interest the organization and functioning of this government, for it happens that Dr. Sun was fairly explicit in teaching his principles. To quote a paragraph from one of his best known lectures:

The Three Principles of The People correspond with the principles stated by President Lincoln—"Government of the people, by the people, for the people." I translated them into Min Yu (the people to have); Min Chih (the people to govern); and Min Hsiang (the people to live).

It must be difficult if not impossible for the Chinese to understand how Dr. Wang's government, sponsored by the Japanese government and maintained by Japanese bayonets, can adhere to these principles. It is true that Dr. Sun did at one time believe that "Japan and China must join hands and harmoniously lead the Asiatics to fight for a great Asiaticism, thus expediting world peace." But he could hardly have foreseen or welcomed a joining of hands which would begin with the invasion of China by Japanese troops and proceed with one of the most ruthless bombing campaigns against civilians as well as against Chinese soldiers known in history. The peace that Dr. Wang is trying to effect between China and Japan through another puppet government in China is the peace of death and destruction as far as the Chinese people are concerned.

DR. SAMUEL A. MOFFETT

The recent death of Dr. Samuel A. Moffett is sincerely mourned by Koreans who feel that they have lost a truly wonderful friend. He was a pioneer American missionary to Korea, having gone out there in 1895. As a result of his energetic leadership given to the various missionary enterprises, his name is the household word among the Korean Christians. In addition to many churches he founded, he identified himself with Soongsil College in Pyeng Yang for over ten years. It must have been a source of great satisfaction to him that a great many influential leaders have come out of that institution. He led Soongsil forward without making a noise about it.

East and West have had a rare meeting in the life and service of this great missionary.

THE TREND OF THE TIMES

War is always productive of new weapons. The latest of these inventions is the recent invasion of Poland by Germany. It is called, "Counter-attack with Pursuit." It provides a method by which nationals of a neighboring state can be slaughtered at discretion and its armies destroyed without the aggressor incurring any of those penalties at the bar of public opinion which an honest declaration of unprovoked war would invoke. At least it is supposed to do this.

In 1929 the Briand Kellogg Pact was ratified by most of the great and small nations of the earth, including Great Britain and the Dominions, Germany, France, Russia, China, Japan and the United States. All the signatories renounced war as an instrument of national policy. What the treaty actually accomplished was to ban "war" from the international dictionary.

Italy was one of the original signers of the Briand-Kellogg Pact, so she carefully refrained from declaring war against Ethiopia. She merely sent an army out and grabbed that unhappy country, repeating the performance with Albania.

Japan has been one of the most ingenious of the aggressors in searching out synonyms for the bad word "war". She has been fighting a major war in China for more than two and a half years now, but she has never called it that; instead she has variously called it the "China Incident," the "New Order in Asia," and a "Campaign against Communism."

Germany too has variously called her wars, "Anschluss," "The Protectorate of Bohemia and Moravia," and now "Counter-attack with Pursuit." But do these new inventions deceive anyone? They are all cellophane; everybody can see right through them.

The war in Europe has necessitated Great Britain and France to practically withdraw from China, and that means that the United States is left almost alone to defend Occidental interests in China.

Under-secretary of State Sumner Welles has recently warned Japan that as far as the United States is concerned the policy of the open door in China is still effective. The rapidly evolving situation in the Far East where Japan and Russia are in process of recognizing each other's conquests, may put the United States in the front line against the Soviets as well as Japan in that diplomatic battle. In any case, American position in the Pacific is altered by the war, and this change is underlined by the recent outbursts in Moscow and Tokyo.

SENATE BILL MAY PROTECT KOREAN STUDENTS

Since the beginning of the Sino-Japanese war, many leaders in Korea including American trained Christian workers have been imprisoned under various trumped-up charges. This has caused a great deal of anxiety among Korean students who are now studying in this country. To extend protection to these students United States Senator Guy M. Gillette of Iowa introduced on July 21, 1939, the following bill in the Senate which was read twice and referred to the Committee on Immigration: "To permit Koreans who have been temporarily admitted to the United States as students to remain in the United States until there is a change in political conditions in Chosen (Korea)."

"Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That any Korean who, subsequent to the date of enactment of the Immigration Act of 1924 and prior to the date of enactment of this Act has been permitted to enter the United States solely for the purpose of study at an accredited school, college, academy, seminary, or university shall, notwithstanding the expiration of the period for which he was temporarily admitted to the United States, be permitted to remain in the United States until such time as the Secretary of State finds and certifies to the Secretary of Labor that political conditions in Chosen (Korea) have changed to such an extent as to make it unlikely that any such Korean will be subjected to persecution, because of his religious, political, social, or economic views, upon his return to Chosen (Korea)."

A consideration of the bill by the Senate as a whole will be given when the United States Congress convenes early in January. Mr. Kilsoo Haan, the Washington representative of the Sino-Korean Peoples' League, with headquarters at 101 D Street N.E., Washington, D. C., is giving energetic support for the passage of this bill.

WAR

What masterpieces human hands have made,
Can all be shattered with one grenade.
Enemies' planes fly here and there,
Innocent victims flee, their lives to spare.

This cruel, bloody game of war,
These destructive bombs I abhor.
Let all these battles be forbidden!
Will there ever be "Peace on earth, good will to men"?

—Charlotte Paik.



A portion of the banquet held in connection with the K. S. F. Convention in Los Angeles last June.

MY PLEA TO YOU

By WARREN H. LEE

(The text of an oration delivered by Mr. Warren H. Lee, a recent high school graduate, before an annual conference of Korean students in Los Angeles, California.)

It seems to me that one of the finest methods of working towards anything in life is to first improve ourselves in human relationships and to create within us a philosophy of living which will enable us to comprehend the aesthetic values of life. Let us deceive human nature, and become tactful, tolerant and understanding. Let's not strive for material ends, but for spiritual ends. By this I mean that it would be much more intriguing and profitable if we would fix our incentives for living—love, friendship, and the doing of a thing for the pure joy and satisfaction it offers.

In order to improve ourselves in human relationships, we must move along the sphere of aesthetic contemplation. That is, to perceive everything in life to be beautiful and of aesthetic value in spite of its ugliness. As Havelock Ellis said in his book "The Dance of Life", "We must see the face of the world, as a lovely woman, smiling through her tears." Using this same principle, we can accomplish a great deal in our daily contacts with our fellowmen. Instead of hating a man for no reason at all, we can perceive and admire in him the finer qualities and ignore his poor traits. In so doing, we will eventually possess a genuine and inevitable liking towards him. When we feel the urge to criticise, we should think of what Confucius said centuries ago. He said, "Don't complain about the snow on your neighbor's roof, when your own doorstep is unclean."

Let's try to understand people and why they do what they do. That's much better than condemnation and it breeds sympathy and tolerance. Owen D. Young, an eminent authority on this subject, once said, "The man who can put himself in the place of

other men, who can understand the workings of their minds, need never worry about what the future has in store for him." Let's try to perceive things from the other person's point of view and honestly see things from his angle as well as our own.

Speaking of the art of compromise, Woodrow Wilson, a great idealist, once said, "If you come at me with your fists doubled, I think I can promise you that mine will double as fast as yours. But if you come to me and say, 'Let us sit down and take counsel together, and if we differ from one another, understand why it is that we differ from one another, just what the points at issue are, we will presently find that we are not so far apart after all, that the points on which we differ are few and the points on which we agree are many, and that if we only have the patience and the candor and the desire to get together, we will get together.'"

How true this dictum seems to be. If we only have the sincere desire and tolerance, we can get together.

Since we are living in a world which is moving so rapidly, where life is so very short and we are but a minority of a group, let's create this friendly spirit among us and discard all those qualities which prevent the promotion of keen fellowship. If we would begin practicing consistently the few principles of which I have spoken, and with a clear conception of what our goal in life should be, I can assure you that we need not worry about what the future has in store for us, for if we possess the right spirit in life, everything else will come in due time and order, as a consequence.

In conclusion, I should like to say, friends, that if you have forgotten that of which I have spoken, please remember just two things: "Speak ill of no one and speak all the good you know of everyone," and fill your hearts to the utmost, with love and understanding.

K S F CONVENTION (Western Division)

The convention of the Western Division of the K. S. F. was held in Los Angeles on June 18th. The morning session was devoted to business and discussions on "What Is the Best Method of Working Towards Our Independence." Greetings came from afar when Mr. Kilsoo K. Haan wired his best wishes to the convention students from Washington, D. C.

Election of officers were held. The results are as follows:

President—Philson Ahn
Vice-President—Chang Hi Lee
Secretary—Charlotte Paik
Treasurer—Ha Guan Sunoo

The K. N. A. served a most delicious Korean dinner for the convention students. The afternoon was free for recreation.

Under the capable management of Mr. Mark Kim, the evenings' social affair successfully climaxed the day. The participants on the program were: Dick Lim with his Spanish guitar. Florence Ahn, singer, with Earl Kim's accompaniment on the piano, Charlotte Paik with piano accordion solos, plus a negro specialty number, including the modern "jitterbug dancers".

KOREAN NOVELIST MAY GET AMERICAN CITIZENSHIP

A bill introduced last July in the United States House of Representatives by Congressman Kent E. Keller, Democrat of Illinois, may make Mr. Younghill Kang, a Korean novelist, an American citizen. The bill was immediately referred to the House Committee on Immigration and Naturalization, asking that Mr. Kang be made a naturalized American citizen, "notwithstanding any provision of law imposing limitations on eligibility for citizenship."

Mr. Goffrey Parsons, Editor of the New York *Herald Tribune*, has written the following letter to the House recommending Mr. Kang's application. "From a familiarity with his books and a knowledge of the distinguished work he has done at the Metropolitan Museum of Art in this city, I am confident that his qualifications are ample to entitle him to this exceptional treatment. I know also that his loyalty to this country is very strong, and I feel sure that he will both highly appreciate citizenship in the United States and also devotedly subscribe to the principles of its government."

Mr. Kang is a well known Korean author and a lecturer on Far Eastern subjects. At present he is connected with New York University in New York City as a lecturer on English literature, and also with the Metropolitan Museum of Art as an adviser on Far Eastern arts,

KOREA'S SOCIAL DILEMMA*

By EMORY S. BOGARDUS

The University of Southern California

For centuries Korea has been the battleground of the forces of oppression contending with the forces of liberty. Her history reveals the presence of the black clouds of oppression, whether independence or foreign rule has obtained. Her people have rarely been free from war lords. In years of independence, these have been Korean; in years of outside domination, the foreign militarist has been in control. Her social dilemma is found in these continuing struggles for liberty. Almost within her grasp at times, she has never been able to enjoy its beneficent advantages for long.

When you enter Korea from the north, you are impressed by the natural beauty of the country. Even picturesque Japan cannot compare with the rugged scenery of Northern Korea. Hills and mountains possess scenic value, although they are obstacles to farming. They often signify ores and mining possibilities but poor farming opportunities. Such is the case of Korea, widely known for the raising of rice but little developed as a manufacturing country.

Koreans impress the traveler by their sturdiness. They seem to possess latent forces of great personal strength. They are the survivors of stocks that have undergone many and serious hardships through the centuries. Their leaders have physiques that suggest courage and endurance.

The Koreans are noticeably taller and larger than the Japanese. They are also different in appearance from the Chinese, showing basic Mongolian characteristics that have been conditioned by centuries of struggle.

The Korean is naturally independent. He has many individualistic traits. He seeks liberty. He despises oppression and resists it doggedly. He does not forget easily. He bides his time. He is proud.

The Korean is of Turanian origin. His ancestors have trekked across the Mongolian and Manchurian Plains and mountains. He is a survivor of the fittest and he prizes highly his rugged individualism. He has suffered harsh treatment at the hands of nature. He has disclosed a tendency of rugged individualism, namely, of becoming a hard taskmaster when he comes into authority. When an individualist rises from poverty to prominence, he may rule with an iron hand, even though the subjects be his own people.

The account of Korean cruelty to Korean subjects is not a pleasing one. It is long and persistent through the centuries. Rich Korean overlords, haughty and cruel, on the one hand, and abject poverty, gross ignorance, and limitless misery, on the other hand, have too often been the record in Korea. However, as a new order begins to develop in Korea and a leadership emerges that would educate the masses, liberate the economically enslaved, and give freedom of thought to the millions who are the victims of superstitions, a new force comes into control.

The attempt of Japan to rule Korea is by

no means recent. This endeavor dates back to the second century A.D. It reached an early climax in the days of Hideyoshi, "the Japanese Napoleon", when 300,000 Japanese troops were sent to conquer Korea but were unsuccessful. After the Russians were defeated, Japan established a protectorate over Korea in 1906; in 1910 she annexed Korea. But Korea still resists foreign domination.

Today Koreans are by no means appreciative of their Japanese rulers. They resist, seeking their own independence. They are watched vigilantly lest insurrection break out. They find ironclad rules administered by what to most of them is a foreign power. Any attempts to form organizations among them by their leaders are usually thwarted at the beginning.

Some Korean children are growing up as an integral part of Japanese culture. They are being conditioned to think and feel as Japanese. Their parents, as a rule, are doing what they can to offset what they regard as unpatriotic thought and as disloyalty to an ancient Korean history and culture.

The struggle to maintain the old culture in Korea continues despite all efforts to do away with the ancient loyalties. On the other hand and at the same time, the adoption of Western ways is increasing.

Korea has been a toy of fate, that is, of forces beyond her control. For the first half millennium of the Christian era, Korea was divided among three antagonistic kingdoms, one of which was known as Koguryu. Finally Silla conquered the others and remained supreme until the middle of the tenth century when it gave way to a *new* kingdom of Koryu (or Korea), which in turn was overcome by the Mongols. In 1392 the ruling house of modern Korea was established and continued in power until Korea was annexed to Japan in 1910. For centuries Korea maintained an isolation policy and became known as "The Hermit Kingdom." This was an attempt of her rulers to protect themselves from China and Japan and other foreign powers. In recent decades she discovered another covetous neighbor in Russia. But the ending of the threat from Russia by Japan in 1905 threw Korea into the hands of Japan.

Korea has been a teacher of Japan. She has carried important phases of Chinese art, religion, language, and philosophy to Japan. She has given Japan some of the foundations of her modern development, but while so doing has sunk into low economic depths despite the richness of her resources.

Only 120 miles from Korea at the nearest point, it is natural for Japan to seek control of Korea in view of (1) the latter's need of protection from Russia and (2) her need for more markets as a means of caring for her large and growing population.

The way of force has been Korea's undoing. Her own autocrats have kept her people in economic want. Her foreign military rulers have rendered her well-nigh helpless politically.

Korea is today a cauldron of mixed feelings, sentiments, and ideas. Her leaders for

the most part know what they want. They still look toward Korean independence. They are united in their will to resist oppression. If their rulers should break under foreign wars, the Koreans will not be long in staging an uprising that may well gain independence for the twenty millions of their numbers. Titanic forces are in conflict in Korea. In the long run the democratic forces are more natural, more human, and hence stronger, and likely to win.

*Reprint from *Sociology and Social Research*, May-June, 1939.

MRS. HENRY PFEIFFER HONORED AT PARTY

Mrs. Henry Pfeiffer of New York City was the guest of honor at a birthday party given by Mr. Alexander Hurh on the evening of November 13 at the Shelton Hotel in New York.

Among the other guests were Mr. and Mrs. Charles H. Tuttle, Mr. and Mrs. Frederick B. Newell, Mr. A. C. Marts, Mr. and Mrs. Charles D. Hurrey, Mr. and Mrs. Ralph C. Scott, Mr. Norman C. Whittemore, Mr. Robert H. Snyder and Miss Kate Kendig.

Also Mr. Channing Liem, Miss Florence Ahn, Miss Po Pai Lee, Miss Tuk-soon Min, Mr. Chong Man Kim, Mr. Sang Pok Suh, Miss Sangsoon Kim and Mr. and Mrs. James Charr.

KSCA ELECTS EXECUTIVE BOARD

At the second annual conference of the Korean Students' Christian Association in the U. S. A., held at the Korean Church in New York City, on November 19, 1939, the following members were elected to the Executive Board of the Association for 1940: Sang Pok Suh of Fordham University, Chairman; Channing Liem of the Biblical Seminary in New York, Vice-Chairman; Miss Kyung Soon Han of the Biblical Seminary in New York, Secretary; Young Kyo Hahn of Princeton University, Sahnun Shin of Drew University, Chihong Kim of Westminster Theological Seminary, and Kei Won Chung of Princeton University.

Among other things the conference has decided to send a delegate to the Convention of the Student Volunteer Movement to be held in Toronto, Canada, December 27, 1939 to January 1, 1940, provided a fund can be secured for his traveling expenses. Miss Chungnim Choi of Smith College was chosen as the delegate and Mr. Sang Pok Suh of Fordham University as an alternate. The special feature of this conference was a Korean dinner attended by delegates and their friends, which numbered over fifty.

In the absence of the chairman of the outgoing executive board, Mr. John S. Kim, Mr. Channing Liem, vice-chairman, presided.

KOREAN STUDENT WINS SCHOLASTIC HONOR



MR. K. H. CHANG

Mr. Keui Hyung Chang was elected into the membership of the Honorary Society of Phi Beta Kappa last June when he graduated from Duke University. He was the only foreign student in his class who won that distinction and honor.

Mr. Chang came to the United States eight years ago, having done his preparatory work in Korea and Japan. Previous to his enrollment at Duke University, he won a theological degree from the Pacific School of Religion in Berkeley, California. Mr. Chang completed a four year course at Duke in three years. His brilliance as a student and his charming personality made him a popular character on the Durham campus.

STUDENT VOLUNTEER MOVEMENT CONFERENCE

A meeting of the Student Volunteer Movement for the purpose of consulting together the various problems confronting the Christian Church and their relation to the world of today will be held in Toronto, Canada, December 27th, 1939 to January 1st, 1940. Unlike the previous conferences held under the auspices of the Movement, the number of delegates to this gathering will be limited to 400 students from American colleges, universities and seminaries. Included in this number are 30 foreign student delegates. Any Korean students who wish to attend this conference are urged to communicate with Mr. Alexander Hurh, General Secretary of the Korean Students' Christian Association at 347 Madison Avenue, New York City.

Read the KOREAN STUDENT BULLETIN, the voice of Korea

KOREAN DANCER RETURNS FROM EUROPEAN TOUR

Miss Choy Seung Hee (Sai Shoki on the stage), a most beautiful Korean dancer, recently returned to New York City after a nine months' tour of Europe. She gave many performances abroad. Among the capitals that acclaimed her as an artist of distinction and charm were Paris and Brussels.

Miss Choy Seung Hee is well known to Broadway audiences because of her three successful performances given in New York City last winter, the last of which was seen at the Guild Theatre, November 6, 1938. She is planning to tour the American Continent this winter under the direction of Miss Frances Hopkins, a well known concert manager.



Miss Choy in Korean Sweetheart's Forewell Dance

KOREAN STUDENT FEDERATION UNITS ELECT OFFICERS

The following Chapters of the Korean Student Federation have elected new officers at recent meetings:

New York Chapter:

- Chungsik Sul, President
- Keui Hyung Chang, Secretary
- Miss Ellen Kim, Treasurer
- Miss Kyung Soon Han, Social Chairman

Chicago Chapter:

- Miss Yeasoon Choi, President
- Miss Chong Sun Yun, Secretary
- Soon Kyo Hahn, Treasurer
- Samuel Youn, Social Chairman
- You Sun Lee, Literary Secretary

Los Angeles:

- Philson Alm, President
- Chang H. Lee, Vice-President
- Miss Charlotte Paik, Secretary
- Ha Guan Sunoo, Treasurer

Princeton Chapter:

- Miss Myung Ai Kim, President
- Kei Won Chung, Sec.-Treas.

PERSONAL NOTES

Mrs. Soon K. Hahn, president of The Central Teachers Training School in Seoul, Korea, has recently returned to the Continent after having spent several months in Hawaii in connection with the financial campaign in support of her school. She hopes to intensify her campaign in America.

* * *

Among the Korean students who have recently returned home are Miss Youngyi Kim, graduate of Juilliard School of Music; Dr. Young Tak Kim of Northwestern University.

* * *

Mr. Chong Man Kim, dean of the Methodist Theological Seminary in Seoul, Korea, is spending his first sabbatical year in Drew University, Madison, New Jersey. While in this country, he hopes to do considerable lecturing on the progress of Christian education in Korea. Other recent arrivals are: Mr. Moon Duk Har of Wheaton College; Miss Tuksoon Min of the Biblical Seminary in New York; Mr. Chin Mook Kim of Vanderbilt University; Mr. E. P. Yun of Princeton Theological Seminary; Mr. You Pyung Park of Duquesne University; Mr. Young Soon Choi of Pasadena Junior College.

* * *

Mr. Channing Liem of the Biblical Seminary in New York and Miss Po-Pai Lee of the same institution recently announced their engagement to be married in the near future.

The Korean Student Bulletin regretfully announces the death of Bishop Chong Woo Kim of the Korean Methodist Church who passed away on September 17, 1939; also the death of Dr. Samuel A. Moffett, a retired Presbyterian Missionary from Korea, on October 24, 1939.

THE KOREAN PHILOSOPHY OF LIFE

By ALEXANDER HURH

The Koreans are a peculiarly humanistic people. No transcendental god has ever been acknowledged by them. The shins or gods are but the spirits of the mighty dead. All the so-called Korean religions are foreign in origin, and their very acceptance by the people depends upon their concurrence with Korean moral precepts. As to the indigenous religion of Korea, the nearest approximation to it is ancestor-worship, but the objects of ancestor-worship are men, and not super-human beings.

The Korean mind is unable to isolate man from his environment. As soon as he is born, man is woven into the net of personal relations, so Korean culture, on the whole, is social, and the highest Korean ideal is the Mencian perfection of the moral self. This, of course, is to acknowledge Korea's cultural debt to China, where every school of philosophy inquires into the relations between men.

Although the over-emphasis upon moral principles in Korean culture has its prejudicial effects, of which the backwardness in material progress can be cited as the most obvious, the problems between man and man must be the paramount ones of human life, and the greatest bliss of humanity can be derived only from the complete adjustment of human relations. The Koreans, naturally, attribute the conflict, strife and contradictions of the modern world to the maladjustment of human relations.

The Koreans, being humanistic, necessarily exalt virtue. Korean education, like Chinese education, consists in the learning of the words and deeds of the past to foster one's virtue. It is based on the theory that the ideal of humanity is the sage and not the hero. Korean society always venerates the gentleman and scholar, and the renowned warriors in Korean history are mostly men versed in literature. The present poverty and weakness of Korea may in some measure have resulted from this outlook, but the most precious element of humanity is, after all, its virtue. The Koreans believe that all supreme thinkers of the world agree on this and thus the exaltation of virtue by them redounds to their credit.

The Koreans are a broad-minded and generous people. Their culture is dominated by Confucianism but other schools of philosophy and religion exist unmolested. Ample freedom has been granted to foreign religions, such as Christianity and Buddhism. This broad-mindedness of the Koreans is also manifested in social intercourse. Thus men of antagonistic principles often maintain a steady friendship, and extremes are carefully avoided. They are seldom bound by one view to the exclusion of all others, and wish that different courses may lead to the same goal, making the contents of their culture rich and complex. They, therefore, view the various cultures of the modern world as tending to be reconciled and fused to create a new world-culture.

The Koreans, with all their practical humanism, are spiritual. The mind of their elite is untrammelled by matter and ethereal in sentiment. Hermits are honored



-Executive Committee of the Oriental Student Christian Federation enjoying repast.

and revered. Great men in their history were self-sufficient and serene in spite of their tremendous zeal for the welfare of the people. They believe that man should, as the Chinese would say, embrace the world, but he must be unworldly, for only the unworldly can really embrace the world and penetrate into the real nature of things. Korean poets and painters regard spirituality as the highest artistic mood, always remembering that it is the shins or spirits that shape and guide the destiny of mankind. In this sense the Koreans are instinctively religious.

KOREAN TO LEAD ORIENTAL STUDENT CHRISTIAN FEDERATION

At a recent meeting of the Oriental Student Christian Federation in New York, Mr. Richard Kimm, a Korean student at the Biblical Seminary in New York, was

elected president of the Federation for this school year. He succeeds Mr. Pedro Vergara, Filipino student.

The Oriental Student Christian Federation is an organization composed of the New York units of the four Oriental students' Christian associations with headquarters at 347 Madison Avenue, the Chinese Students' Christian Association, the Filipino Students' Christian Movement, the Japanese Students' Christian Association, and the Korean Students' Christian Association. The principal objective of the Federation is to promote Christian fellowship among the Oriental students studying in New York City. Its program for the present academic year includes a series of Far Eastern fellowships, the first of which was held on November 30 at the home of Rev. Robert Andrus.

Other officers of the organization are: Mr. Hiroshi Mitsui of the Japanese group, vice-president; and Mr. Paul Laus of the Filipino group, secretary.

KOREAN STUDENT DIRECTORY FOR 1939-40

If you are not a newcomer in this country, you must have seen the Korean Student Directory, published each year by the Korean Division of the Committee on Friendly Relations Among Foreign Students in cooperation with the Korean Students' Christian Association in the U. S. A.

To make this year's Directory a little more complete than last year's, your Secretary desires the cooperation of each and every one of Korean students studying in this country and Canada this year. Will you kindly fill out the below or a similar form and forward the same to your Secretary at your earliest convenience?

Name in full.....
 Present Address
 Home Address
 Name of School.....
 ClassMajor Course

JAPAN'S PARTNER: THE U.S.A.

By The United Press.

HONG KONG, Friday, Nov. 24—
Japanese dispatches from the South

The Chinese said scores of Japanese planes had raided Nanning ten times in the past three days and that parts of the city had been in flames since Wednesday morning. Casualties were described as "enormous." The aerial bombing was so continuous that rescue parties could not penetrate the burning areas to remove persons trapped in smashed buildings.

—From *The New York Times*
Nov. 24, 1939, p. 1

JAPAN BUYS PLANE FUEL

**Biggest Shipment in Two Years
Leaves California Port**

SAN PEDRO, Calif., Nov. 23 (AP)
—The largest shipment of aviation gasoline from this port in two years is on the way to Japan.

The tanker *Keisho Maru* left last night with 37,000 drums of airplane gasoline—almost 2,000,000 gallons of 92 octane rating fuel. A similar shipment will be made next month.

Four other Japanese flag tankers are here to load 300,000 barrels of petroleum.

The abrogated Japanese trade treaty with the United States expires on Jan. 26.

—From *The New York Times*
Nov. 24, 1939, p. 10

American refiners are now producing the world's only adequate supply of fighting grade aviation gasoline.

—American Petroleum Institute, May 22, 1939

(OVER)



If you would like to support pending legislation to stop the extensive export of U.S. war materials to Japan, send 10c for a kit giving full information and suggestions to:

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AND

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70 Fifth Avenue, New York City, U. S. A.

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Vol. XV, No. 9

News Letter

SERVICE
FOR
MEMBERS

November, 1939

IN MEMORIAM

We record with sorrow the death on November 14th of Professor William I. Hull of Swarthmore, Pennsylvania. Professor Hull was one of the original members of the World Alliance and a charter Trustee of the Church Peace Union. No man was more faithful in helping to develop the work of our organizations and no voice was raised more consistently against war and for peace.

He was a faithful and active member of the Executive Committee of both organizations. He played a leading part as a member of our Committees on Reduction of Armament and Education, was a delegate at many meetings of the International Committee of the World Alliance in Europe and was our special representative in Washington during the Washington Conference on Limitation of Armament. He is the author of several pamphlets published and distributed by the World Alliance.

Professor Hull's vision and integrity were a constant inspiration and his deep knowledge of history and international relations were of great value to the Alliance. We shall greatly miss his help and advice.

Annual Meeting of the World Alliance

The twenty-fourth Annual Meeting of the World Alliance for International Friendship through the Churches was held at the Hotel Pennsylvania in New York on Friday, November 10. The Rt. Rev. G. Ashton Oldham, Bishop of Albany and President of the American Council of the World Alliance, presided and gave the opening address. The other speakers were Mr. Thomas J. Watson, President of the International Business Machines Corporation, Dr. Ralph W. Sockman, Pastor of Christ Church, New York, and Vice-President of the Church Peace Union, Mrs. Vera Micheles Dean, Research Director and Editor of the Foreign Policy Association, and Dr. William Pierson Merrill, President of the Church Peace Union. The Program adopted by the World Alliance is enclosed with this issue of the *News Letter*. Two special resolutions and excerpts from the addresses are given below.

America and Japanese Aggression

The outbreak of war in Europe has heightened the importance of American diplomacy in the Far East for good or evil. This fact increases the gravity of deliberations on American-Japanese relations in the State Department and in the next Congress. At its Annual Meeting on November 10, the World Alliance adopted the following resolution:

The World Alliance reaffirms its former protest against the sale of scrap iron and other raw materials of munitions to Japan, materials which Japan manufactures into bombs and weapons not only for attacks upon Chinese armies but for the destruction of unfortified Chinese towns and villages and the slaughter of their civilian inhabitants. Since the recently enacted

Neutrality Law by Congress has not only left this traffic unhindered but has repealed the former embargo upon the sale of manufactured bombs, airships and weapons of all kinds, so that Japan is now in a better position than ever to secure military supplies from the United States, the World Alliance expresses the earnest hope that the approaching session of Congress will enact appropriate legislation to stop this shameful traffic which is enabling Japan to continue its ruthless aggression in China.

What are the facts about this trade? Data compiled from government sources by the Chinese Council for Economic Research show that Japan received from the United States last year the following percentages of her imports of essential war materials: scrap iron and steel, 90 per cent; petroleum and products, 66 per cent; ferro-alloys, 83 per cent; copper, 91 per cent; lead, 46 per cent; automobiles and parts, 65 per cent; aircraft and parts, 77 per cent. In brief, we furnished 54 per cent of essential war imports to Japan in 1937, and 56 per cent in 1938, a total of over \$300,000,000 in value.

The possibility of a curb on such war trade was foreshadowed in a candid speech of Ambassador Joseph C. Grew in Tokyo on October 20. Furthermore, according to a United Press dispatch, Ambassador Grew on November 4 told the Japanese Government in blunt terms that it was in danger of economic pressure from the United States if it continued its present program in China.

Ships and Neutrality

The President's refusal to permit the transfer of American ships to Panama registry will be welcomed by many

religious groups. The World Alliance urged such a procedure in its resolution of November 10:

We look with disfavor upon the proposal of the Maritime Commission to permit the registering of United States ships under the flag of Panama, and believe it is contrary to the announced neutrality of this country and not in harmony with the spirit of the legislation recently passed by Congress. We commend the attitude of Secretary Hull, in announcing his opposition to the plan, and ask the President of the United States to prevent the plan from being carried into action.

What They Said

Excerpts from the speeches given at the Annual Meeting of the World Alliance for International Friendship through the Churches:

Bishop Oldham: Separated from direct participation in the struggle, we can view it with a certain objectivity and freedom from bias, and at the same time the emotion of gratitude for our favored position should arouse within us the desire to be of service. These facts, together with the knowledge of what war means in this rapidly shrinking world, constitute conditions of the most favorable sort. But much education and propaganda will be needed. America must be made to see that, for weal or woe, she is part and parcel of this world; she must be made to sense the heavy responsibility her power and influence impose; she must be enabled to catch the vision of the untold blessings she is capable of bringing to the human race by assuming the leadership . . . in helping to banish the scourge of war from the earth. If, in some way, the American people can be made to see this golden opportunity and respond to it, the resultant blessings surpass our imagination to conceive.

Mr. Watson: We must find ways to eliminate misunderstanding, confusion, jealousy, envy and strife before they lead to serious consequences, and begin now to pave the road to peace. We must get back to thinking of this world as God's world instead of man's world. The world belongs to God and we are merely temporary tenants. We must also teach our young men and women to guard against two types of minds, the reactionary mind, which tells us a thing can't be done, and the radical mind, which tries to teach us that the impossible can be done. We must teach them to develop progressive minds which will enable them to improve world conditions, taking into consideration all the good things that have been worked out in the past generations, and supplementing them with new and sound policies to meet the conditions of our constantly changing world.

Dr. Sockman: If America keeps as neutral as possible now, she will be in a better position to lead in the cooperative peace program of tomorrow. . . . Let the United States as the leading neutral clarify and declare her own peace aims. Let us make known to the world as soon as possible the kind of equitable peace program in which we would cooperate. Such a position taken by our government might serve as a rallying point for the warring governments which would now like to avoid impending bloodshed without losing face. . . . The chief distinguishing issue between the dictatorships and the democracies is that of respect for individual liberty. . . . One sign of progress since the World War is the new tolerance toward the pacifist. The acid test of that tolerance has not yet come. But if or when it does, the church must not desert her most conscientious members.

Mrs. Dean: The most significant event of the first two months of the war is not Germany's conquest of Poland or

Britain's naval blockade of the Reich, but Russia's triumphal re-entrance on Europe's diplomatic scene. . . . What is being revised in Eastern Europe is not the Versailles Treaty but the Treaty of Brest-Litovsk of 1918, by which Imperial Germany had forced the government of Lenin to surrender the very territories which Russia is now dominating — Estonia, Latvia, Lithuania, Finland. . . . The tragedy of the past 20 years is that the victors in the last war — France, Britain and the United States — did not use their victory to reconstruct Europe and the world on a new basis. They created a new institution — the League of Nations — but left all the old relationships of power-politics untouched and failed to develop a new attitude toward international affairs.

Dr. Merrill: We must shoulder the moral responsibility of keeping out of war. We must show in the pursuit of peace a resolution and devotion comparable to that which belligerent peoples show in the pursuit of war. What would that mean? Each must work it out for himself. I offer a few simple, concrete suggestions:

1. Do our utmost to keep our country free and united, by resisting propaganda, restriction of civil liberties and all that makes for disunion or compulsion.
2. Study the right conditions of enduring peace and call our people to be ready for the commitments and sacrifices the United States must make toward that great end.
3. Study the problem of international government and work to arouse in our country a will to cooperate in its establishment.
4. Take up the burdens of humanity through the care of refugees, the movement for non-participation in aggression, the work of the Red Cross and the like.

We must tax ourselves, conscript ourselves, in the cause of peace, co-operation and good will.

The Pope's Encyclical

The first encyclical of Pope Pius XII, issued on October 28, is an important document not only for Catholics, but for all religious people. It is impossible to summarize this careful and lengthy exposition of Christian principles, which deserves to be studied in full. We should like to underscore, however, four of His Holiness' statements on the nature of current evils in the world:

Before all else, it is certain that the radical and ultimate cause of the evils which we deplore in modern society is the denial and rejection of a universal norm of morality as well for individual and social life as for international relations. . . .

Among the many errors . . . is the forgetfulness of that law of human solidarity and charity which is dictated and imposed by our common origin and by the equality of rational nature in all men, to whatever people they belong. . . .

Another error . . . is the error contained in those ideas which do not hesitate to divorce civil authority from every kind of dependence upon the Supreme Being. . . . The idea which credits the State with unlimited authority is not simply an error harmful to the internal life of nations, to their prosperity, and to the larger and well-ordered increase in their well-being, but likewise it injures the relations between peoples, for it breaks the unity of supranational society, robs the law of nations of its foundation and vigor, leads to violation of others' rights and impedes agreement and peaceful intercourse. . . .

Safety does not come to peoples from external means, from the sword, which can impose conditions of peace but does not create peace. Forces that are to renew the face of the earth should proceed from within, from the spirit.

America and the Next Peace

A Gallup Poll released on October 28 revealed the large sentiment in favor of an international peace conference to halt the war and to settle Europe's underlying problems. The survey revealed that of the American voters having opinions, 69 per cent would favor such a conference. It was pointed out that many voters qualified their opinions by saying that such a conference would have to avoid becoming "another Munich." The same poll showed that only 50 per cent of those having opinions would favor American participation in a peace conference.

A great deal of serious thinking must be done on the part America will play in any new peace. Dr. Henry A. Atkinson said recently in San Francisco: "America has a new opportunity for leadership. We do not intend to become a partner in the fighting — but we as a nation should be in the vanguard as a peacemaker. The time will come when the right word can be spoken and please God that time is not far off. No good can come from a long continued war."

It is interesting to note that the Federal Council of Churches has written to President Roosevelt urging the government to indicate "the terms upon which it is prepared to cooperate with other nations in the establishment of peace in Europe and in the Far East."

India and the War

The resignation of seven provincial ministries in India may inaugurate a new stage in the struggle for Indian independence. The news reports on Indian demands are conflicting, but in any case they go beyond the concessions that the British are willing to make. One report states that the Congress party is standing by its original demand that a National Assembly be called to frame a new constitution, giving India immediate independence. Another report states that Gandhi and the Congress are seeking merely a pledge of Indian independence at the end of the war. The British viceroy, the Marquess of Linlithgow, has replied that Britain would insist upon waiting until after the war was over before even entering into consultations looking toward Dominion status for India. This reply is causing a revival of the non-cooperation policy.

Program Suggestions

We urge active peace workers in the churches to keep us informed with regard to successful peace projects. It is important that the experience of various religious groups be made available to other workers in the field. You may be of real service to other church groups by sending in a brief description of the peace programs in your church. Address Richard M. Fagley, 70 Fifth Avenue, New York, N. Y.

War Issues Packets

Study groups desiring material on the war in Europe and America's relation to it will find the packet published by the Council for Social Action, 289 Fourth Avenue, New York, N. Y., a useful aid. The packet is entitled "War Issues Confronting the Churches." See *Suggested Reading*.

A new study packet on the American churches and the war in Europe is being prepared by the Church Peace Union and will be available shortly. It will be based on material which has been issued since the publication of the packet put

out by the Council for Social Action. The price will be 35 cents postpaid. If you wish to secure a copy of this new study packet, send in your order with remittance to this office and a copy will be sent to you early in December.

New Peace Plays

Dawn in the West, by Helen L. Willcox. One act. 2 men, 3 women. 40 minutes. Church Committee for China Relief, 105 East 22nd Street, New York. Free to groups using it for fund-raising drives for China.

The play centers around the tragic relief needs of the Chinese people; the action takes place in West China.

Early American, by Marion Wefer. One act. 3 men, 3 women. Interior. 30 minutes. Prize play of the 1938 Peace Playwriting Contest, Religious Drama Council of Greater New York Federation of Churches. No royalty — 6 copies of play must be purchased. Samuel French, 25 West 45th Street, New York, 30 cents.

The problem of the munitions industry is portrayed by means of a family controversy.

The Inevitable Hour, by Thomas E. Byrnes. One act. 7 men, 2 women, 1 child. A council chamber. 25 minutes. Right to produce — purchase of 10 copies. Samuel French, 30 cents.

The play shows how public opinion can be swayed through the influence of vested interests and the press.

Moonset, by Helen M. Clark. One act, 2 scenes. 6 men. A battlefront. 30 minutes. Second prize winner, 1938 Peace Playwriting Contest, Religious Drama Council of the Greater New York Federation of Churches. Right to produce — purchase of 6 copies. Samuel French, 35 cents.

The futility of war is described by disillusioned soldiers.

Town Meeting Bulletin

Most of our readers are familiar with the interesting discussions on public affairs broadcast over the Blue Network of the National Broadcasting Company on Thursday evenings by America's Town Meeting of the Air. Transcripts of these broadcasts are available in pamphlet form at 10 cents a copy. An interesting group discussion can be organized around these bulletins. Recent broadcasts on war issues are as follows: *What are the Real Issues in the European War?*, *How Shall We Prevent Wartime Profiteering?*; *Will War Industries Absorb the Unemployed?* Address Town Meeting, Columbia University Press, Box C 708, 2960 Broadway, New York, N. Y.

Poster for China Relief

An appealing painting of a Chinese mother and child is the basis for a fine poster entitled, "Have a Heart for China." The poster is in four colors and measures 11 x 14 inches. For use on church bulletin boards it can be had free from the Church Committee for China Relief, 105 East 22nd Street, New York, N. Y.

Sale of Seals

The Council Against Intolerance in America, under the joint chairmanship of George Gordon Battle, William Allen White and Senator W. Warren Barbour of New Jersey, has launched a campaign to sell seals showing the spirit of tolerance the equality. Katharine Hepburn, the actress, posed for the painting by McClelland Barclay. A copy of the seal is on the *News Letter* envelope. Proceeds of the sale will be used to distribute 100,000 copies of a teachers' manual entitled "An American Answer to Intolerance" (see *Suggested Reading*). Seals may be secured from the Council Against Intolerance in America, Lincoln Building, New York, at the price of one cent each.

SUGGESTED READING

War Issues Confronting the Churches. The Council for Social Action. May be secured from this office. 35 cents, postpaid.

A useful study packet on America and the war in Europe for church groups. Includes eight leaflets and pamphlets and a study outline.

Christianity Confronting War, by Hugh Vernon White. The Council for Social Action. May be secured from this office. 15 cents.

A thoughtful and timely pamphlet on the religious approach to war. Excellent for discussion groups.

Prejudice and Propaganda

An American Answer to Intolerance. Council Against Intolerance in America, Lincoln Building, New York. 50 cents. Free to teachers in secular and religious schools.

This excellent handbook prepared for junior and senior high schools should prove an aid to leaders of youth groups in the churches. The wealth of suggested procedures should help teachers in the church schools to make democratic freedom a real issue to young people.

Propaganda—Good and Bad—for Democracy, by Clyde R. Miller and Louis Minsky. Survey Associates, 112 East 19th Street, New York. Single copy, 10 cents.

A reprint of excellent material on propaganda appearing in the November Survey Graphic. Valuable for study groups.

American Foreign Policy

America Charts Her Course, World Affairs Pamphlet by David H. Popper. Foreign Policy Association, 8 West 40th Street, New York. Single copies, 25 cents. Less in quantity.

A careful analysis of alternatives in foreign policy confronting the United States. A good basis for group discussion.

Documents on American Foreign Policy, edited by S. Shepard Jones and Denys P. Myers. World Peace Foundation, 40 Mt. Vernon Street, Boston. \$3.75.

The first in a series of volumes collecting documents and statements on foreign policy. This volume covers the period from January 1938 to June 1939. Useful as a reference book.

Military Problems

Our Military Chaos, by Oswald Garrison Villard. Knopf, New York. \$1.75.

A thoughtful criticism of planlessness and extravagance in national defense. Mr. Villard particularly criticizes the theory that the United States is vulnerable to attacks from Japan. He urges the appointment of a Commission of Inquiry into military expenditures.

Ahriman: A Study in Air Bombardment, by Oliver L. Spaulding. World Peace Foundation, 40 Mt. Vernon Street, Boston. Paper copy, 50 cents.

General Spaulding analyzes the effects of air warfare and pleads for an international ban on air bombing.

Sea Power and Today's War, by Fletcher Pratt. Harrison-Hilton, New York. \$3.00.

A general survey of naval power, which finds the naval position of the Allies today to be virtually impregnable in European waters.

The Background of War

How War Came, by Raymond Gram Swing. Norton, New York. \$2.00.

A selection of Mr. Swing's penetrating radio commentaries from March to September.

British War Blue Book. Farrar & Rinehart, New York. \$1.50.

The text of treaties, speeches, and diplomatic telegrams preceding the outbreak of war which present the British case. Useful for reference purposes.

The Far East

America Supports Japanese Aggression. American Committee for Non-Participation in Japanese Aggression, 8 West 40th Street, New York. 75 copies, \$1.00.

A brief and handy summary of the case against our selling war supplies to Japan.

Japan's Position in the War Crisis, by T. A. Bisson. Foreign Policy Association, 8 West 40th Street, New York. 25 cents.

Authoritative Foreign Policy Report which shows the increased importance of America's role in the Far East.

FROM NOVEMBER MAGAZINES

Protestant Digest. 521 Fifth Avenue, New York. 25 cents a copy; \$3.00 a year.

A new monthly containing articles and reprints on the religious approach to social problems. Particular emphasis is placed on the menace of fascism at home and abroad. Bishop Francis J. McConnell, Professor William E. Hocking, and Professor Reinhold Niebuhr are among the editorial advisors.

The Fortune History: Introduction, The End of the Armistice, by Raymond Leslie Buell. Fortune.

A new series, a history of the war, is begun in the current issue of Fortune. Mr. Buell, in his introduction, argues that this war is a conflict of ideologies.

Other articles deal with news censorship, American public opinion, and wartime trade.

America and the War. Forum.

The points of view of three experts are aired — Rear Admiral Yates Stirling, Senators Borah and Pittman present their theses.

Should the People Vote on War? Current History.

Pro and con discussion by Congressmen, peace and patriotic leaders.

America in the Key Position, by Kurt Bloch. Asia.

Mr. Bloch points out the ambiguity of the present United States policy in the Far East.

As Europe Went to War, by Vera Micheles Dean. Survey Graphic.

Word pictures of the common people involved in Europe's conflict. A plea to "re-vitalize" democracy.

American Military and Foreign Policies, by George Fielding Eliot. Harper's.

Major Eliot argues that American security depends on a big navy supported by a small and mobile army. He advocates a Committee of National Defense to coordinate military and foreign policy.

News Letter

QUANTITY RATES

The *News Letter* is available to religious groups at the following quantity rates:

	1 month	10 months
5 copies	\$.10	\$1.00
25 copies	.25	2.00
50 copies	.40	3.00
100 copies	.50	4.00

Please send in your orders with remittance before the 10th of December for the December issue.

RECEIVED

MAR 7 1940

SPECIAL GIFTS
AND ANNUITIES

American Presbyterian Mission
Linhien (or Linchow)
Kwangtung, China, via Hongkong
December 1, 1939

Dear Friends:

The missionaries in Linchow Station want very much to keep in touch with you. We do appreciate your interest and help. We hope that these letters will foster a closer connection between our Station and our friends at home.

The paper we are using for this is a local product made from bamboo. Even the newspapers are printed on it these days. Most foreign things are embargoed, if not already unobtainable. Fortunately we have supplies of such necessities as milk, kerosene and some gasoline. We also rejoice in a waterpower generator to use on our radio batteries, and even our old sets are now equipped with B battery eliminators; so we are getting along quite well.

One of our recent letters asked if we knew there was a war going on in Europe! We do! As a matter of fact we hear the news a day earlier than you do in America. It is interesting to compare broadcasts from Treasure Island, Manila and Shanghai (American station) with London and Berlin—when one has the time.

Naturally we are most interested in the effect of world events on the situation in China. If the rumor of Japanese-Russian rapprochement should ever prove true, it will go hard with China, unless America at least stops helping Japan after the trade treaty expires in January.

We speculate, too, on what effect the Japanese drive towards Kwangsi from near Pakhoi (in Kwangtung) will have. If it succeeds, it will cut the route by which we brought in our last shipment of drugs. However it again seems possible to bring them in by a more direct route, in fact Mr. Fuson is now returning by one such direct route with another two-ton shipment for the hospital, and 150 pounds of Bibles and portions. We were fortunate to get in about 100 pounds of new books for the Chinese Travelling Library in our first shipment.

|| Linchow has had only three bombings to date. The first, and worst, raid occurred Nov. 6, 1938, just before church time. The fifteen planes

left in their wake the usual scenes of indescribable horror and destruction. There were some 150 casualties. Those who died were often the more fortunate of these. One family we knew had four casualties. The father was killed outright when their little home was demolished. The others were brought to our hospital. The mother died a few hours later from shock, lacerations, and broken legs. Preceding her death by about half an hour was that of her nine-year-old son, whose intestines were perforated in several places by flying debris. Two days later the two-year-old son, who had lain for about 48 hours unidentified, also died. He had never regained consciousness.

The second raid occurred Nov. 19, 1938. Three planes dropped leaflets admonishing the people to rise up against their "tyrant," Generalissimo Chiang, and in his place accept the Japanese. The admonition was punctuated by the dropping of a few bombs. One made a direct hit on an air-raid shelter which became the tomb of those who had sought refuge there. One of the elders of our Linchow church was a victim.

The third raid occurred February 5th. This Sunday happened to be quite windy and the incendiary bombs used caused widespread fires. Though there was only one known death, some of those who fled were wounded by the machine gunning which followed the bombing. Though the city still shows scars, considerable order has been brought out of much chaos. The Chinese have marvelous recuperative powers. It is difficult to see how the Japanese can do more than increase resistance by resorting to such attacks; but that does not make more excusable America's part in supplying gasoline and scrap iron.

During the bombing period Linchow was the provincial capital, instead of Canton. This has had quite an effect on our relatively backward region. For one thing it has helped to raise prices sky high (for China). The fall in the value of Chinese money in terms of foreign currencies—other than Japanese, which has fallen similarly on open markets—has further complicated life for the hospital, which has to buy drugs priced in such foreign currencies. During the widespread cholera epidemic, the Van Norden and Brooks Memorial Hospitals gave 3553 injections and were active in public health campaigns. We also had a very severe malaria epidemic with many cases of the malignant type. In November the hospitals set a new record of 232 admissions, 72 per

cent being malaria patients. These epidemics made a disastrous drain on our supplies, and soon exhausted what normally would have been a year's supply of quinine. When it became impossible to ship drugs, Dr. Bradshaw made a trip out via Swatow to get what he could. This was just a few days before Swatow fell. The hair-raising experiences of that trip, over heavily-bombed roads which were already being cut to prevent invasion, were sufficient for a lifetime.

The hospital staff have loyally carried on even when others were fleeing. Dr. Bradshaw has been fortunate in having the help of two fine Christian Chinese doctors, Dr. Leung and Dr. Shiu, in this time of increased need. During the bombings the Canton branch of the International Red Cross loaned us one of their doctors and two fine graduate nurses. Now the Red Cross has established its own clinic-hospitals in three nearby centers. Dr. Yue (Mrs. Montgomery) has charge of the one near Linshan, which is doing especially fine work for the Yiu aborigines.

In the midst of troubled times, it is good to see 170 school children having their chance for an education. With Mrs. Wu continuing as principal the tone of our Kwong Wai Primary School is most satisfactory. We feel that much credit for this is due to Miss Elda Patterson, who recently retired after long and loving service in the school and Church here. During the school year nine older students and three woman servants were among those who joined the Church. The local government asked us to discontinue our Junior High School (not yet registered), as the public high school was opening its doors to girls this fall. We are making a special effort to hold these former students for Christ, and they come often to spend Sunday at their "mother" school. They are meeting petty persecution in the public school, but are standing up well against it. We also have a flourishing kindergarten this year. It is an outgrowth of the children's work done by Mrs. Wong Lei Yue P'ing and Miss Edwards.

Our evangelistic work goes on without interruption and with renewed vigor, thanks to the help of Dr. Fuson, who comes to Linchow after long years of experience in Canton. Naturally we are surprised at the success of many new things attempted. Noteworthy is the evening service at the church, a thing we had always felt was impossible. Actually it seems to be attracting many people who cannot find time to attend in the morning, and it is giving us a fine evangelistic opportunity. The Fusons have

also been able to institute "family prayers" for a group of the employees, including the station mechanic, carpenter and gardener. As the latter have hardly fitted into any of the other compound groups, this is a particularly happy effort.

Presbytery has started really active work in Tsaat Kung, a field long mentioned, but never nurtured consistently. The opportunity there and in Liashan county is most encouraging, in fact our opportunity these days in free China seems to be limited only by our lack of ability and workers.

Another work of which we are all proud is the Yiu aborigine work of the Synod under the care of Mr. R. P. Montgomery. He and Mr. Shiu have this matter really going forward. Mr. and Mrs. Shiu and their children are actually living in one of these mountain-top villages. They have mastered the language, too, and we are anxious to get them to reduce it to writing.

Our personnel is at a high-water mark for recent years. We miss the Edwards family and are sorry that the ill health of Margaret Edwards' parents has kept her from returning for the present. Mr. and Mrs. Fusion's transfer from Canton has been made permanent; so we are well fixed until Dr. and Mrs. Bradshaw's furlough 18 months hence. That will be a critical time for the hospital, as few Chinese doctors can get thorough training in surgery, which is the thing Chinese like best about "foreign" medical work.

This year, owing to the war, only the Bradshaws got down to our annual Mission Meeting, held this year in Hongkong. They went down also to get a second lot of drugs and to meet the Van Etten family returning from furlough. Unfortunately, just after their arrival in Hongkong the direct road they had travelled was cut off by invading forces, thus the return had to be planned via French Indo-China. There being no transportation in sight on this route, Mrs. Van Etten and the children had to be left behind in Hongkong. The boys are attending the Chi Kung Shan American School, which has its war-time location there.

As it turned out, due to the later withdrawal of the invaders, the Bradshaws were able to return to Linchow the way they came. Unfortunately it was then too late for a complete change of plans, and the

European war had become an added complication. Therefore Mr. Van Etten returned with the drugs by way of Haiphong (Indo-China), than which there exists no worse place to try to get through, even with duty-free goods!

As one truck-load was insufficient, a second trip had to be made to Haiphong, and Dr. Bradshaw came as far as the Indo-China border to join Mr. Van Etten for it. But when the latter got to Haiphong it developed that the drugs were missing! So we had space to carry baggage for other missionaries awaiting transportation. On this second trip we had to drive almost constantly for five days and five nights. We got even less to eat than we did in the way of sleep. It was like trying to circle the globe in five days!

Besides the six-months-old Scott baby, there were over a dozen missionaries in the party to which we belonged on the second trip inland. The Scotts are new Presbyterian missionaries for Chenhsien (Chenchow) and the Romigs are the same for Hengyang (Hengchow). Mr. Blackstone brought them in, and we had their luggage and supplies in our trucks. We were proud of the way they all stood up under the strain—including the baby. On neither trip did we see any straffing planes, though Dr. Bradshaw saw PLENTY en route by bus, and Hengyang was bombed while we were there. We could not see the planes in the clouds, but we could hear the bombs all too easily. Two duds fell very close.

The trip by way of Indo-China nearly bankrupted us—and the hospital. Moreover we lost the usual amount through pilferage in Haiphong. However we are so glad to be back we don't let it worry us much. We do, though, express our fervent hope never to have to use that route again! We pity the Chinese who are trying to bring in supplies by this route, which is one of the few remaining open to them.

Our mail service keeps up in remarkable fashion, though in one day's mail (Nov. 13) we received our Hongkong newspapers for August 16, 18, 19, 21, 22 and October 19, 20, and 23, besides a Hongkong letter of October 21. With the European war, mail from America will be further delayed by irregular service on the Pacific. Packages and books for China are often not accepted by the postoffices, but we have them sent to Mrs. Van Etten, No. 11 Cheung Chau Island, Hongkong, to hold until

we can have them picked up. We also use the airmail between Kwangsi and Hongkong for urgent or important letters. The main thing, however, is for you and for us to keep on writing, even though it may be months before we get answers.

We appreciate the more your thought for us during these days of uncertainty and isolation, and we are grateful to know you are remembering us and the Linchow work in your prayers. We are more than ever conscious these days that only in God can we put our trust.

Sincerely yours,

Chester and Phebe Fuson

Homer and Wilda Bradshaw

Albert and Florence Van Etten

[Rev. and Mrs. C. G. Fuson]

[Dr. and Mrs. H. V. Bradshaw]

[Rev. and Mrs. A. H. Van Etten]

P. S. Mr. Fuson returned to Linchow December 9th, with the medicines and other supplies. In one district the enemy lines were only seventeen miles away. In order to avoid the risk of a daytime air attack, one night he employed sixty-one coolies to transport the precious freight twenty miles to reach a river. Then the cargo boats continued the journey, traveling only by night; He was fortunate to slip through when he did, for after he had passed those very towns were bombed. In fact, he saw four bombs being dropped on Wai-chow as he approached that city!

Again we all rejoice that the Lord opened a safe way through great dangers!

Sent to Oct. Nov. + Dec. Contributors.

Your recent contribution to the work of the American Committee for Non-Participation in Japanese Aggression is deeply appreciated. You have helped to make it possible for us to go ahead with a vigorous program during the next two crucial months when public opinion is being formed.

The enclosed letter has been sent to those who have not yet responded to our last appeal. We are still in need of adequate funds in order to put information into the hands of millions of Americans in all sections of the country. We wonder if you would be willing to pass on this letter with a personal word to some friend who you think would also be interested in contributing to this effort?

Additional copies of this letter are available for this use without charge.

Harry B. Price

The American Committee For Non-Participation in Japanese Aggression

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Robert E. Speer
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December 4, 1939

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Harry B. Price
Executive Secretary

COPY

Our nation has been unwittingly supporting a program of conquest which, for eight years, has undermined and destroyed peace and security between nations. On the inside of this letter you will find reprinted from Collier's a straightforward, undiluted editorial on America's policy toward the war in China. I am sending it to you in the hope that you will read every word of it, and that as an American you will consider carefully its far-reaching significance.

We believe that if every American citizen could get the essential facts, there would be an overwhelming demand for a stoppage of the sale of war materials to Japan. It is the purpose of this Committee to get those facts increasingly into the hands of the public, and to help in arousing a determination that action must be taken.

How is this to be done? Up-to-date booklets and leaflets must be published for very wide circulation. Interviews with men and women in positions of leadership in political, business and professional life must be continued. Facts must be furnished to thousands of newspapers and magazines. National and local radio broadcasts must be stimulated. The organization of high-grade local committees which can place the issue before communities all over the country must be continued. The preparatory work for this renewed effort is largely done. The organization, contacts and channels of communication are ready. These projects can go ahead promptly and vigorously as soon as the necessary funds are available.

We have laid out a program which, if it can be put through, will probably take America out of this war, but the cost, from November through January, will be \$50,000. Is it not worth this investment to end America's participation in the cruel invasion of China and perhaps to end thereby the war itself?

You recently received a letter inviting your support for this work as the time for Congressional action approaches. We hope that you are sufficiently anxious to stop America's part in this war to make you want to help us. We need the funds--now--to put this program into effect and to carry it to a successful conclusion.

Will you not read what follows and then send - today - as generous a check as you can?

Sincerely yours,

Roger S. Greene



Blood Money

THE second European war's thunder by land, sea and air may have hammered out of a lot of American's memories the fact that on July 27th of this year the Roosevelt Administration denounced the United States' Treaty of Commerce and Navigation with Japan.

Well, it did; and we're still glad it did, and we hope the Administration will carry through to the logical consequences of that act when the time comes if the reasons for the treaty's denunciation still exist at that time.

Those reasons were Japan's undeclared war on China, begun in July, 1937, and the things to which that war has led.

The denunciation of the 1911 treaty meant that six months later—about the end of January, 1940, and early in the next regular session of Congress—the United States would be in position to make any changes it might desire in its trade relations with Japan. Those changes could include a total two-way ban on all shipments between the two countries.

Japan's war on China has been a savage affair from the beginning. On the list of barbarities have been ceaseless Japanese air raids on open cities, unrestrained looting and rapine by Japanese troops, whose officers claim they can't control them, increasing disrespect for the rights of neutrals in or near the war zones.

When the Japanese climaxed their long series of injuries and insults to foreigners by blockading the British concessions at Tientsin, the Pres-

ident acted. We can't see that the essential rightness of his denunciation of the 1911 treaty was altered by the fact that the Japanese took to insulting Germans in China and shining up to Britons and Americans after Stalin and Hitler blew Tokyo loose from the Berlin-Rome Axis by signing that German-Russian nonaggression treaty.

The white man chiseled his way into China by gangster methods, back in the opium war days of 1842. He may have to get politically out of the Chinese treaty ports and concessions before long. Maybe he ought to get out of them.

But should he crawl out simply because some hijackers show up a century or so after his gangster act and tell him to scam? We know of nothing even in gangster ethics that calls for surrender to hijackers.

But what eats deepest into our consciences about the whole business is that the United States has been selling the Japanese gangsters by far the largest percentage of their imported war raw materials. Some figures:

In 1938, the United States sold Japan 56% of all the materials essential for war purposes that Japan bought abroad. The Philippines' contribution of 1% raised our total to 57%. Total value of these goods was about \$170,000,000.

Major items: Oil and oil products, about \$53,000,000; iron and steel (including ores, scrap, alloys and processed goods), \$38,125,000; metal-working machines, \$24,000,000; copper,

Collier's

WILLIAM L. CHENERY
Editor

CHARLES COLEBAUGH
Managing Editor

THOMAS H. BECK
Editorial Director

(Issue of Oct. 7, 1939)

\$22,000,000; aircraft and parts, \$18,000,000; automobiles, parts and accessories, \$10,000,000.

Of all the scrap iron Japan bought in 1938, it bought 90% from us.

The United States, in short, has sold Japan most of the stuff with which Japan has made its savage war on China—a war that has taken an estimated 5,000,000 lives up to now.

From the best evidence available, the Japanese are dreaming of world conquest in case they win in China. World conquest would include our good selves, and most likely early rather than late.

If the Japanese military caste carries this war to the January, 1940, dead line laid down in the 1911 treaty denunciation, we move that the country stop all United States and Philippine exports of essential war materials to Japan.

We're idealistic-American enough to base this motion for a war-materials embargo against Japan chiefly on moral grounds. It is not decent, it is not right, at least by Western standards, for the United States to be selling the Japanese materials for the slow and merciless enslavement of a peaceable nation. This is dirty money. . . .

But we are also intrigued by the practical aspects of this possible war-materials embargo against Japan.

It is probable that if we should clamp down now on these exports to Japan, a large and burly wrench would be thrown into the Japanese military machine in China—especially with Japan's European sources of supply disrupted by the European war.

Unable to line up other sources in a hurry, the Japanese war machine would at least have to slow down in China.

Or, still better, it might have to call off the Chinese war.

Or if best should come to best, the Japanese people might be moved to get up on their back legs and heave the military caste completely off their necks.

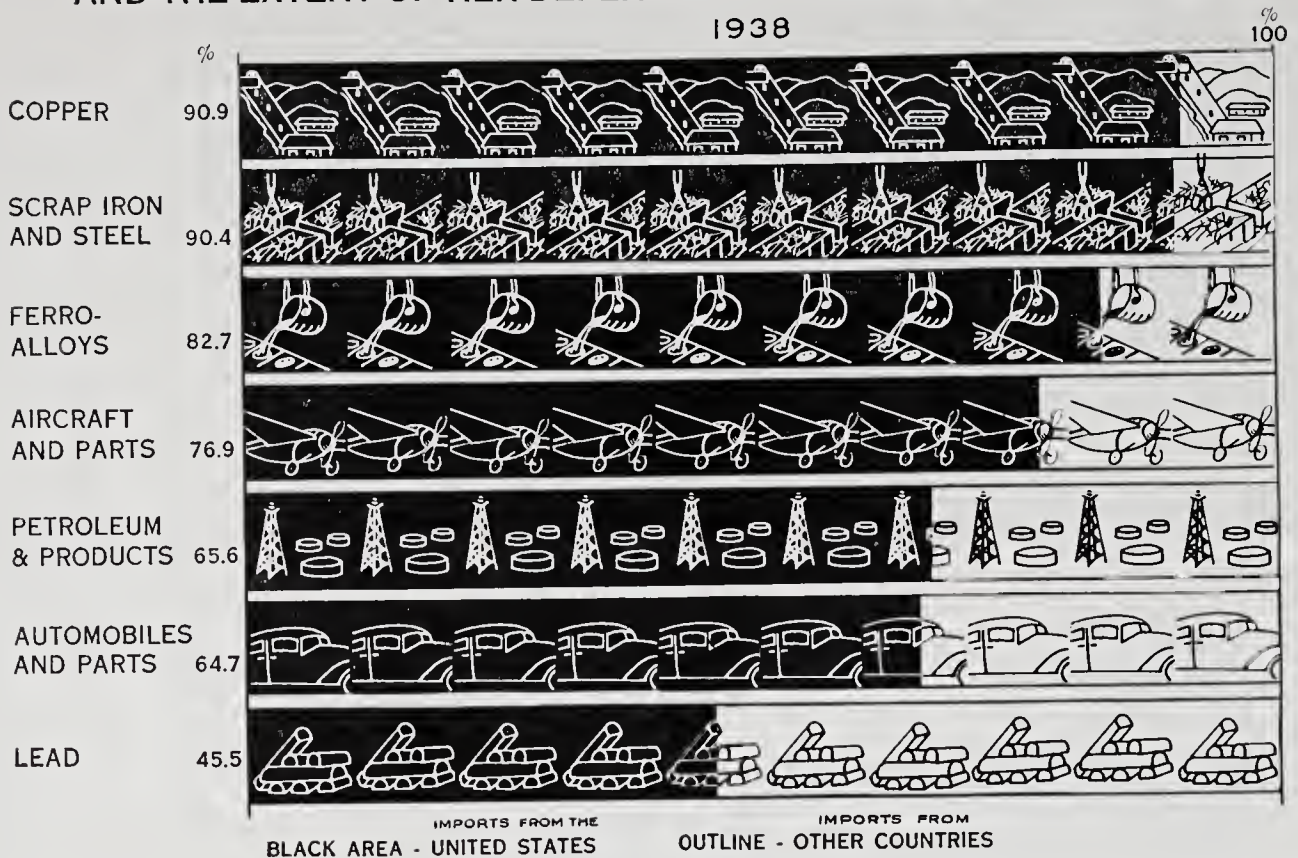
All these practical considerations look good to us, quite apart from the plain morality and decency of refusing, even this late in the day, to take any more dirty money from Japan.

On all scores, we believe the United States has had more than enough war-supply traffic with the gangsters who currently run the Japanese Empire.

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American Committee for Non-Participation in Japanese Aggression, 8 West 40th Street, New York, N. Y.

JAPAN'S TOTAL IMPORTS OF ESSENTIAL WAR SUPPLIES AND THE EXTENT OF HER DEPENDENCE UPON THE UNITED STATES



RECENT DEVELOPMENTS IN AMERICAN POLICY

Secretary Hull denounces trade treaty with Japan:

" . . . The Government of the United States has come to the conclusion that the Treaty of Commerce and Navigation between the United States and Japan . . . contains provisions which need new consideration. . . . With a view to better safeguarding and promoting American interests . . . the Government of the United States gives notice hereby of its desire that this treaty be terminated. . . ."—From *N. Y. Times*, July 27, 1939.

Ambassador Grew warns Japan:

"(The American People) regard with growing seriousness the violation of . . . American rights by Japanese armed forces in China. . . . When such opinion tends toward unanimity it is a force which a government cannot possibly overlook. . . ."—*N. Y. Times*, Oct. 20, 1939.

Senator Pittman predicts an embargo:

"Senator Key Pittman . . . said today he would press for action on his resolution to empower President Roosevelt to embargo vital shipments to Japan soon after the United States-Japanese Treaty of Amity and Commerce expires next January 26. . . ."—From the *New York Times*, Nov. 7, '39.

Assistant Secretary Welles reaffirms America's policy:

"Mr. Welles . . . pointed out that the position of the United States concerning developments in East Asia . . . had been set forth in three communications to the Japanese Foreign Office. . . . There is nothing, he declared, that in any way varies from the point of view enunciated in those communications."—From the *New York Times*, Nov. 17, 1939.

EXCERPTS FROM RECENT EDITORIAL OPINION

From the *N. Y. Times*, July 15, 1939:

" . . . It would have been impossible for Japan to make this war—it would be impossible for her to go on making it today—if it were not for the supplies of essential war materials which Japan, unable to produce at home, is able to import from other countries. We ourselves have furnished a large part of those supplies. . . . It is time to take ourselves out of the role of accessory to crime."

From the Charleston, S. C., *Evening Post*, Sept. 29, 1939:

" . . . There is no reason for our withholding the exercise of any pressure that will bring Japan to terms calculated to insure protection of our interests in the Orient and to increase whatever advantages there may be for our foreign trade. . . ."

From the Fort Worth, Tex., *Star-Telegram*, Sept. 29, 1939:

"The primary benefit from any export restrictions will be the strengthening of this nation's defense. A secondary result will be the elimination of a hypocrisy in our international dealings which has enabled the United States to serve an aggressor like Japan. . . ."

From the *Oregon Daily Journal*, Oct. 27, 1939:

" . . . Japan is not ready for good will based upon reciprocal confidence while she still stands unrepentant and unforgiven for the rape of Manchuria, for the junking of the 13-power agreement on extraterritorial privileges, for the scrapping of the 9-power pact on naval limitation and for the attitudes stated by the Japanese spokesman: 'It is not a question of rights, but of what Japanese authorities demand.' "

The American Committee For Non-Participation in Japanese Aggression

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Executive Secretary

December 30, 1939

THIS LETTER WAS MAILED TO THE EDITORS OF 39 MAGAZINES, TO THE EDITORS OF 61 NEWS-PAPERS WITH SUNDAY MAGAZINE SECTIONS, TO THE EDITORS OF 9 LARGE FEATURE SYNDICATES.

On January 26 the renunciation of our trade treaty with Japan becomes effective. At that time and possibly for some weeks thereafter, there will undoubtedly be a considerable public interest in our Far Eastern relations, and, particularly, our future attitude toward the Sino-Japanese conflict. There probably will be expressed during that time a tremendous demand for legislation authorizing curbs upon the sale of essential war materials by this country to Japan.

As you may be interested to have an article in your publication on this subject in the near future, I am taking the liberty of sending you a few suggestions of authorities on various aspects of this broad question. They are all experienced writers, of course, but, equally important, they know whereof they speak. I hope this list may prove helpful to you.

Sincerely yours,

Enc.

Dickson Hartwell

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December 29, 1939

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Blakeslee, Dr. George Hubbard 21 Downing Street Worcester, Massachusetts	Technical adviser, American Delegation, Conference on Limitation of Armament, Washington, 1921. Author of "The Recent Foreign Policy of the United States" (1925) and "The Pacific Area - an International Survey" (1929).
Bloch, Kurt Research Staff, American Council of the Institute of Pacific Relations 129 East 52 Street New York, New York	For four years economic and financial adviser to the National Economic Council of the Chinese Government.
Buck, Pearl S. (Mrs. Richard J. Walsh) 209 The Manor 333 East 43 Street, Tudor City New York, New York	Author of "The Good Earth" and others.
Buell, Raymond Leslie Foreign Policy Association 8 West 40 Street New York, New York	Publicist. Research Director of Foreign Policy Association. Author of numerous books on foreign affairs and World Peace Founda- tion pamphlets, among them "Japanese Immigration".
Carlson, Major Evans F. 8 West 40 Street New York, New York	Recently resigned from the United States Marine Corps after eight years of service in China. Has spent 18 months as special United States Observer with the Chinese Army, 7 months of which were spent with guerrilla forces engaged in defending North China.

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Close, Upton 33 West 51 Street New York, New York	(Pseudonym of Josef Washington Hall) Lecturer. Author of several books on Asia. Explorer for National Geographic Society. Investigating Officer for U.S. Government in Shantung during Japanese invasion (1916/19) Adviser to Chinese students during student revolution (1919) Chief of Foreign Affairs under Wu Pei-fu (1922)
Condliffe, Dr. J. B. University of California Berkeley, California	Former Editor of "League of Nations World Economic Survey" Author of "China today: Economic" Former Professor at London School of Economics.
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Author of "Inside Asia" and others.
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- Former American Vice-Consul at Hankow.
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- Commentator and author.
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Author of many books on economics.
- Spent many years in China in business,
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Author of several works on the Orient.
- Raised in China

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Retired Commander of the United States
Asiatic Fleet.

What Price Conscience?

It has ~~now~~ been made clear enough in both Tokio and Washington that there is to be no renewal of the Japanese-American commercial treaty before it expires on the 26th of next month. The gossip inspired in Tokio by the amiable Grew-Nomura conversations aroused a hope in Japan that a new treaty was in the making. This has now given place, according to Mr. Wilfrid Fleisher, to disappointment and some resentment.

Yet the news from Washington that Japan will lose none of the privileges which she enjoys under the treaty after it expires, and that Congressional action to check the export of war supplies will be discouraged, is going to be nearly as disappointing to large bodies of Americans as the assurance that the treaty itself will lapse has been to most Japanese. According to all polls and other tests of opinion, a very high percentage of the American people wants its resentment of Japan's conduct in China expressed in some effective and convincing way. But only a very small fraction of this large body is deeply interested in American rights in China, or will be more tolerant of what Japan is doing there because of the Japanese disposition to pay for damage done American property, or to reopen certain waterways to American navigation. Most of our people are much more interested in China's right to her "territorial and administrative integrity." They are much more resentful of Japan's flagrant violation of China's fundamental rights, and of the swagger with which Japan's Army defies all and sundry to do anything about it, than of the occupation or destruction of mission property or of difficulties put in the way of American trade.

Our people are more resentful of the brutal treatment of helpless Chinese civilians in the occupied areas and of the systematic bombing of congested cities and towns than of the occasional slapping of an American by a Japanese sentry. Our people are aware that, wide as the Pacific is, Japan is a neighbor with whom we are bound to have some kind of relations; and that while these relations might well be friendly and mutually profitable, they are going to be neither if Japan wins out in China and if this perpetuates the hold that the Japanese militarists have on their nation's foreign policy. It is a very general belief in that country that lasting peace in the Pacific waits upon the collapse of the Japanese military effort in China and the discrediting in Japan of the idea that her army is divinely appointed to win her world domination.

It is very generally felt, therefore, that if we cannot give the Chinese forces the material support they deserve in their task of wearing down the Japanese Army, we should at least withhold the material support we are giving the latter army. When it seems so very certain that the victory of Japanese arms in China will lead swiftly to a war in the Pacific that will cost us many billions, it also seems absurd that this country should go on supplying that army with most of the gasoline that makes its bombings possible and keeps its tanks, armored cars, trucks and motorized artillery in action, most of the metals that go into its ammunition, most of the machine tools that turn out shells and guns, a lot of the leather on which the Japa-

nese soldiery marches and repair parts for all kinds of engine machines.

The stupidity of persisting in this traffic is not so well known to our people as the immorality of it, and would not distress them so much if it were. We are in the habit of shrugging off expensive blunders with the thought that we are rich enough to redeem them. This country does not easily shrug off a conviction of moral turpitude, however; and its conscience has been increasingly troubled for some years by its "partnership" with the Japanese Army in the blasting and rape of China. For more than five months the nation has looked forward to Jan. 26, the date on which its government would start divorcing American industry and finance from Japanese aggression, the date from which the relief of the troubled American conscience could be dated. Now we receive the distinct impression that, for as long after Jan. 26 as Admiral Nomura displays a sympathetic concern for American interests in China, Japan can enjoy business as usual in this country; and the Japanese uniformed highbinders will also gain the distinct impression that the price of the American conscience is pretty low.

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ON THE FALL OF CANTON.

"Oh what a fall was there my countrymen
When you and I and all of us fell down."

None of us can feel very proud of the part we have played, for war brings the worst out in people. The loss of the city we live in raises up so many bitter memories and ironical recriminations that there was never a greater need for a Christian antidote of hope. But first we must feel the wounds, refusing the drug even as Our Lord refused it, and understand the full tragedy of the situation. Canton's jolly bustling crowds have gone. Its chief shopping street is in ruins. We do not know when we shall join our friends after Church in a meal which only Canton could produce. Indeed the Church of Our Saviour had a merciful escape from being burnt itself in one of the recent fires. The students have been scattered; and all that Canton has stood for in the way of progress and revolutionary ideas seems to have come to an end. Only a month before the Japanese came in, thousands of young men and women of the militia marched through the city declaring their intention to fight to the last. The sequel fills the foreign residents in Canton either with a sadness that is almost too painful to think about, or else a feeling of contempt which exults in the devil-sent opportunity of saying "I told you so".

Let us see what is to be said for each point of view in the manner of Robinson Crusoe, first about our attitude to the defeated.

On the bad side the common charge of treachery somewhere within the Chinese Government or Army is hard to repudiate, and if it can be done the only likely alternative is incompetence and unpreparedness.

A great deal of money was subscribed for the defence of Kwangtung, and with a year to prepare before the Japanese landed it might well be asked why better defences were not made.

Secondly any Government which withdraws and leaves no provision for those who are left must bear some responsibility for the subsequent chaos.

Thirdly, arising from this, the looting by the Chinese and the burning of the city has been bitterly criticised, and has alienated most of the foreign opinion from China's cause.

In reply to this, we could say in the first place that it was not a "sell out" in the sense that people believed before they realised that the Army withdrew in some order and the Provincial Government has not gone over to the Japanese but continues to function in Linhsien. Even so there was some resistance, but with the best Cantonese troops around Hankow it was not possible for the others to stand up to the terrific attacks by aeroplane and tanks to which they were subjected. In abandoning the city without a fight the Chinese probably caused less aggregate suffering than would have occurred otherwise. In the districts which were burnt, the people were all warned before hand to clear out.

The "scorched earth" policy is admittedly one of desperation modelled on Napoleon's vain capture of Moscow. It is not ideal; and like all war it is sub-Christian. But from the military point of view there was no sense in handing Canton to the enemy on a plate as a flourishing base. And it is remarkable that the strongest critics of this policy are those who set great store by property, but they were not nearly so vociferous about the hundreds of Chinese who were killed in the bombing.

Looting again is an unpleasant feature of war, yet it is understandable for a man to get what he can before the Japanese get it. Further when there is no money or no shops open, a poor man has very few ways of getting something to live on.

But in one sense whatever conclusion we reach about the defeated Government does not matter for the Christian. However badly they

failed they represented our friends. Some of its members are our brothers in the Church. In other matters we do not like to turn round on our friends as soon as they are in trouble. Many of those who have gone away are feeling their humiliation very acutely, and for South China there will be much heart searching and self criticism. If we had gone with them we could perhaps share in their trouble, but it is not very helpful if we criticise China uncharitably to those who remain.

The need for fair thinking about the Japanese is even more important. The popular opinion among the foreigners seems to be that they are on the whole "decent fellows". They have been fairly conciliatory towards foreigners so far. There is something about their plentiful equipment and military efficiency which appeals to the business mind.

There has not been the orgy of slaughter and outrage which Nanking suffered, and since those who want peace at any price will always support the victors, there is a general hope that the "mopping up" by the Japanese forces in the Province will not take long. And in spite of the destruction in the city there are still some who hope that foreign trade will revive. Some Christian opinions have also jumped at the opportunity of fearing God by honouring the Mikado. There is certainly something to be said about conciliation towards all men in whatever circumstances, but we must return to this point in a moment.

On the darker side of the Japanese occupation it must be emphasised that the behaviour of the troops has been by no means above reproach. I myself have seen some of the wounds they have inflicted upon Chinese civilians; I have heard the stories of some of the women they have violated. If it be said that these attacks are attempts to check looting the answer is that the Japanese have been themselves looting the city far more systematically. I have seen numerous truckloads of furniture carried out of the city on Army trucks, and passed villages which have been ransacked by the invaders. Many people refuse to believe these things and there is noticeable rationalisation going on among those who want to be comfortable under the new regime. There is perhaps something admirable in the Micawber-like optimism with which the business community hopes something will turn up as a result of the occupation. But even from the viewpoint of "strictly business" it is becoming clear money invested in upholding China's integrity would have been better spent. The Japanese officials have already made it painfully clear that their object is to get rid of foreign interests altogether and "deal with China direct". The continued closing of the Pearl River is an indication of their attitude and it is to be feared that the Japanese will encourage anti-British sentiment before long.

Again we must recall that however black is the case against Japan, Christian judgments are judgments of mercy, for we know that in God's eyes there are no national labels which will automatically be condemned. But mercy and forgiveness do not mean just a sloppy forgetting of the past. Many Christians took their stand in opposing the unjust invasion of one country by another. The Churches without exception have denounced the pitiless bombing which Canton suffered at the hands of its present masters. It is rather too easy to identify the Christian view with the popular one that Canton deserved what it got as a judgment on its inefficiency and corruption in the past. Such a criticism would not provide a very hopeful outlook for Hong Kong or anywhere else, and it is time that the phrase so often applied to India was repeated, that a people prefers to make its own mess rather than to be messed about by foreign domination.

It is perhaps early to discern the judgment of God. Many Chinese Christians have felt and uttered from the depth of their suffering, their conviction that China is indeed judged, but although they are now in "occupied territory" they stand by their Chinese comrades and share both the suffering and the judgment. In view of that example it ill becomes foreigners to turn round on their former friends merely for the advantage of not being interfered with by the Japanese.

The eternal truth of Christmas that innocency and love are stronger than brute force has not been altered by the occupation. And until the brute force is curbed or converted there can be no peace and goodwill among men in China and Japan.

GILBERT BAKER.

A Missionary of the Church of England.

December, 1938
Canton, China.

RETURN TO NANKING, 1939

When I returned from Chicago on December 12th I had a letter giving official approval of my return to China early in 1939. Only two days earlier the letters from New York had been discouraging, so there was an element of surprise for me and for my friends in this new turn of the wheel. The following weeks were very busy—passports, medical examinations, shopping, visiting and all the preliminaries to a long journey. On February 10 I said good-bye to Boston.

There are many ways of travelling to China these days. One may go east or go west, travel by train and boat, or fly—all the way if one has money for a trip by China Clipper. I chose my favorite route through the Canadian Rockies, stopping along the way to see my sister-in-law in Hanover N.H., a college friend in Montreal, and one night in a quiet lodge in Sicamous so that I might have another day of the mountains on my way into Vancouver. The mountains have never been so glorious as they were for me on this trip.

Vancouver I had not seen since 1924 and it is a great growing city in a most beautiful setting. An old Nanking friend welcomed me to her home and showed me the University suburb at Point Grey. She lives there partly to catch her China friends as they may pass through this gateway to the Pacific. And I found on reaching my hotel that another friend with whom I travelled home by the ports in 1911 was to be on my boat on her way to Manila. I was travelling alone but I knew fifteen of the ship's passengers when we started on the voyage. I am more at home on the Pacific than on the Atlantic.

The Empress of Japan called at Honolulu, which makes a delightful break in a Pacific voyage, and in winter the southern route is much to be preferred. I had about twenty-four hours ashore, and enjoyed the hospitality of four friendly homes, renewing friendships formed during my longer stay there ten years ago. Honolulu is the most friendly port of call in the world. A few hours ashore in Yokohama, and a Sunday dinner at Kobe College was all I saw of Japan this time. Surface impressions are not very safe guides. There were some signs of business dullness in Yokohama. There is coal and gasoline shortage in Tokyo, and girls were doing what has been men's work in Kobe railway stations. In big industrial cities like Osaka business—war business—is booming. Stories of what may be sabotage in blowing up munition dumps, as in Osaka a few days before I landed, are not given much space in the papers. They know only what they are told officially, of what happens in China. The fear of Russia is kept alive as justification for the warlords' program, since the affair in China is a mere incident! Those who read between the lines are not too happy about it, but the warlords have the bit in their teeth.

We were in Shanghai about noon on the seventh of March. The trip up from Woosung gave me the first signs of war's destructions, similar to 1932 but much more extensive. Shanghai University buildings stand in the midst of it, their halls empty, their houses looted. Off in the distance is the wreck of the Civic Center in Kiangwan. Much has been levelled down but walls still stand here and there and roofless houses. We tied up at a Hongkew dock beside a great white hospital ship. I did not expect to be met here, but four of my Ginling daughters had crossed the creek into the invaded area to welcome me.

We went up river together in the tender and made our real landing at the Customs Jetty where others were waiting, Chinese and American friends. Above the Garden Bridge, which crosses Soochow Creek, the Bund looked as it did when I saw at last in 1935. I saw no Japanese soldiers or civilians, within the boundaries of the International Settlement or French Concession. They throng in Hongkew, north of the creek, and guard the empty streets of the native city and Nantao. The streets of the Settlement are thronged with Chinese, and within an area reduced by one-third there are twice as many people. Problems of housing and sanitation press upon the Municipal Council and lawlessness of all kinds flourishes on the boundaries. There is constant pressure on the part of

the warlords for a greater share in Settlement control. So far the Municipal Council has held on. If they are forced to yield there will be a terrible situation for the millions of Chinese within Settlement boundaries, now policed by the marines of the friendly nations. Shanghai is an international oasis in a desert of destruction and despair.

I spent five weeks there living at 7 Avenue Petain, across from the American School, near the Community Church and near many friends, residents and refugees, who live in the French Concession. It was a good half-way house, for one had a chance to look at the whole situation from many angles. We were just around the corner from a big Salvation Army Refugee Camp where some 7,000 are being cared for—men, women, and children. It is the best managed camp in the city where thousands of people are still in refugee camps because they cannot return to homes which are not, or which are in areas of disorder due to lawlessness, uncontrolled because the puppets have no real power and the warlords refuse to assume responsibility for order. The native city south of the French Concession was not destroyed because it was the Safety Zone. But it is idle and more or less an empty shell, eighteen months after actual fighting is over, because of fear.

There are a good many missionary refugees in Shanghai: mothers with children living in the American School; school workers whose schools are refugees, carrying on in empty office and bank buildings. Living conditions are far from ideal, and the conditions under which these schools do their work would discourage any but Chinese students. It is patriotic to study, so they keep at it. There are thousands of middle school and college students in these refugee schools.

Ginling has a group of thirty who are registered as guest students in the East China Colleges for their work, but count themselves daughters of Ginling. Fifteen of them will participate in the Joint Commencement, and get their diplomas on June 24th. Mrs. Chen Hwang Li-ming has acted as dean of this group, supervising the work of those who major in Physical Education, and acting as adviser to other students. The loyalty of this little group, some of whom have never known the joys of life in the Ginling home, was a cheering experience. Ginling lives in the heart of these daughters, separated though they are from the life of the larger group, now in Chengtu.

There are more than one hundred alumnae in Shanghai. Of these a majority have homes in the city, others are refugees, some of them in the refugee schools from Hangchow, Soochow, and other cities where schools for girls cannot open. My chief reason for remaining in Shanghai was to get into touch with these college daughters, some of whom I knew well in the early years and had not seen for a long time. I saw them at home and at work and for me it meant a great deal to feel that I could enter into their recent experiences.

Trains run more or less regularly between Shanghai and Nanking. Occasionally a bit of track is pulled up in the night by guerrillas, or a station is attacked. The station guards face out when they line up beside a train standing in a station. A few miles away from these stations the control of the invader is not felt. Where no control is exercised there may be bandits, and no one of any wealth lives in the country. The Wang Lungs are at work on the good earth, managing somehow to exist without farm animals and the younger men.

The station in Shanghai is nothing but a wooden shed and there were no carrying coolies to help with baggage. Buying a ticket was like fighting for a place in a league baseball crowd. It took more than an hour to secure the ticket and cross a high bridge to the place where the train starts—another wait on the platform before one gets aboard. Then one is in a fairly comfortable car of Japanese make with plush seats. My travelling companion was a young Russian who lives in Nanking. He gave me invaluable assistance with baggage and in finding a place on the train. He travels back and forth on business connected with a garage here in Nanking. He was here when the city fell in 1937 and he speaks Japanese as well as Chinese and English. He was a refugee out of Siberia when he was only seven years of age, and has made his way against many obstacles out in this troubled land. His

story would make a book, something like Stella Benson's *Tobit Transplanted* or Hilton's *Knight without Armor*, which also pictures the refugee on the trek back and forth not knowing whither he goeth, like so many in China today.

Deserted cities, wrecked railway stations, roofless houses, fields lying fallow—the wealthiest section of China reduced to a state of economic prostration, and no signs of reconstruction. Sheds for military stores and other army requirements are the invaders' contribution to the scene. He is much in evidence on the train, greatly outnumbering the native traveller. Four times on the trip up my pass was inspected and notes taken by the inspectors in their little notebooks. This is a favorite sport in Japan and one of the features now of life in occupied areas. Guards at the city gate amuse themselves by asking you your age, and other facts given by the pass itself. On the trip down they were less inquisitive.

What shall I say of Nanking? Emptiness and drabness are the outstanding impressions. Within the wall there are some 360,000 persons, which is about half the number inside the city I left in 1936. The lost half includes most of the people with whom I had relations in happier days—all those connected with public life and educational activity, and most of those in business. Churches to-day may have one-tenth of their former congregations. They are filled every Sunday with people, and their message is needed as never before. Many tens of thousands in the present population are fugitives from the devastated area outside the city where there is even less security and less hope of survival than in Nanking, and there has been a monthly increase of these refugees of about one thousand persons. The age and sex groups are not normal. Young men are notably less. Between ages 20 and 29 the ratio is about half what it was five or six years ago. Women outnumber men in the population 100 women to 93 men as against 100 to 115 in 1932 (in ages 20 to 29, 100 to 65). There are 14,100 families with no male head. There are 20,000 women trying to support families of whom only 1,800 were working before 1937. The poverty is indicated by the fact that the average family spends 67% of income for food—76% if cooking fuel is included.

I was met at the Nanking station by Miss Vautrin and Mr. Li. The University Hospital ambulance waited to take my baggage which I had not tried to check but sent by express. It arrived eight days later. We rode up in the ambulance and I saw the scars of war along the road—the skeleton of the Communications Building, blown up with ammunition stores before the city was abandoned, and across the street wooden sheds spreading themselves in the enclosure of the Ministry of War to protect the stores of the forces of occupation. Sheds like these are the only evidences of reconstruction, if they can be so regarded. The residential area, in which houses were gaily building when I left in July, 1936, is now full of shells, save for the occasional house that is used by a puppet or an officer of the invading forces. Houses are being pulled down for the bricks, used to pave sidewalks, or build up temporary fronts along the burned streets of the business area.

It was a relief to turn in from these dreary streets and enter the college gate. Du Szi-fu wanted to have firecrackers to welcome me but they were omitted by request. Familiar faces of friends were a better welcome. We saved all but one of our college servants from the fate that so many men of their class suffered in the terrible days of December, 1937. They are helping to keep the place in order, ready for happier days. The grass is mowed, the flowers riot in the gardens—roses and delphinium, sweet peas and snapdragon, later gladiolus and crepe myrtle. And the girls in their summer dresses were like flowers in a garden. One could imagine they were the same girls at a distance. Nearer, one saw they were younger, some of them with short skirts of the junior middle school costume. But the highest class are only a year from being college freshman and one likes to think some of the younger ones will be college freshman some day. It is the only high school for girls till you get to Shanghai on the east, Tsinan on the north, and how far south and west you would have to go I cannot say. There have been 178 of them the second term, most of them needing financial help, so the

work is really educational relief work. It has not been interfered with in any way and plans for next year are made in hope that the good work may go on.

Tea was on the table in the South Hill House to which I climbed for the first time. When I left in 1936 it was only getting the windows set in the first story. The house has no associations for me, and I was planning to live in Eva Spicer's bungalow, so I felt more like a visitor than I have felt before at Ginling. The house has far vistas off to the south, with distant mountains beyond the rolling hills of the near-by landscape. To the east one looks across and over the city to Purple Mountain. The mountains are round about Nanking as they were around Jerusalem in the psalmist's memory.

The campus family numbers about 250—was more than 300 when the Homecraft women were all here. I was welcomed the first night by the staff of the Experimental Course, most of whom I had not known before. I was not to be engaged in the activities of that program but I was glad to see it going on while I set to work on the task that was mine. It took some time to find things and settle down to work on the files which hold the material for the story of Ginling's quarter century. It is a story worth the telling and I can live in the past and hope for a happy ending—not the end of course. What is twenty-five years in China, or in a college history?

This letter should have been on its way to you two months ago. I had been here only ten days when I was laid low by an attack of shingles. It's a much more serious thing than its name portends. Mine was a light case but it spoiled a month and gave me a most uncomfortable week to start off. I was not able to settle unto my own house till the 23rd of May. In June I was asked to go down to Shanghai to take part in the Joint Commencement on June 24th, when fifteen girls got the Ginling degree. In Chengtu they had their Commencement on July 15th in spite of the bombing on June 11, which brought danger close to the Ginling group in the West. Two bombs which did *not* explode fell very near the Ginling dormitory. Girls were on duty all night taking care of wounded from the city who were brought for first aid to the University campus but they were attending classes the second day and no one thought of giving up.

I am spending the summer in Nanking while Miss Vautrin and Miss Whitmer take their well-earned holidays in Tsingtao. When Miss Chester comes in August on her way to West China I shall go with her to Hongkong, perhaps to Kunming or even all the way to Chengtu. But not to stay.

I have cast in my lot with the China that is occupied, for the time being, by an invader who makes life pretty difficult for the people of the land who must stay here. It is still China and all the old human needs which have been met by the Christian message and by Christian service through the centuries cry out. "Come over and help us." I hope you are not out of hearing, for those of us who are here need to feel that friends across the sea share our burden. And we do like to hear from you.

MATILDA C. THURSTON.

July 28, 1939.

Hongkong, September 12.

P.S. Last night I saw Miss Chester start on her journey by air to Chengtu. I am going to Manila for a psychological change, hoping to be back in Nanking early in October. The day we reached Hongkong was the day war was declared in London. Steamers are off schedule, but life in the Colony is not outwardly disturbed. Behind the scene there is watchful waiting. For the present Japan waits too. One can still hope that "Somehow good shall be the final goal of ill".

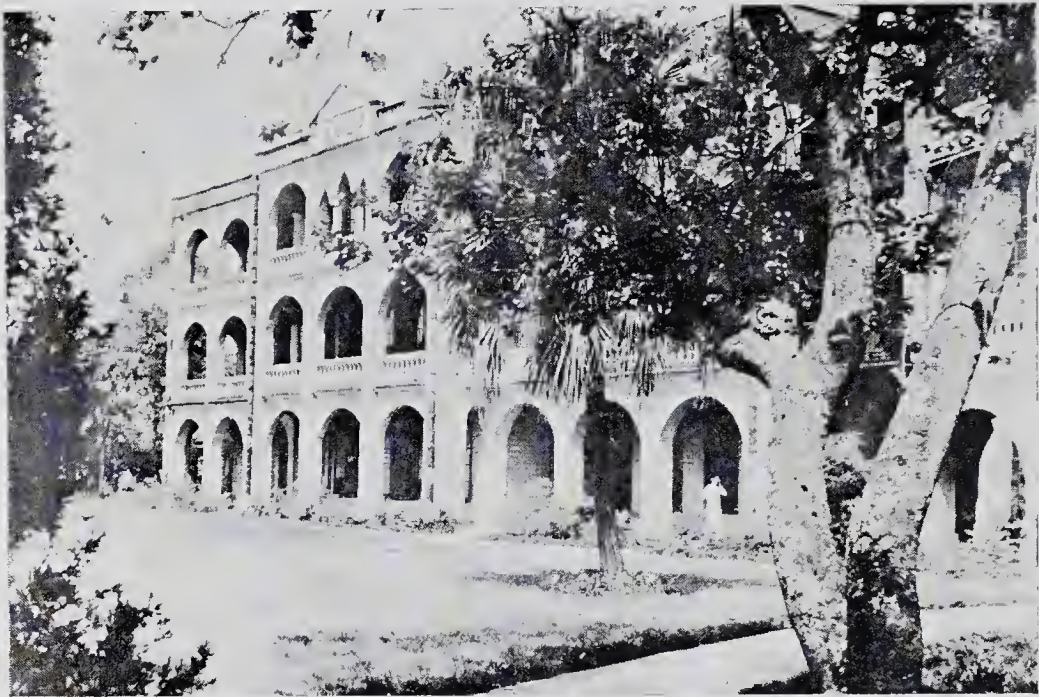
M. C. T.

Address

145 Hankow Road,
Nanking, China.



MING SUM
THE SCHOOL of the UNDERSTANDING HEART
THE FIFTIETH ANNIVERSARY



1889-1939

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Foreword

1889-1939! Every half century is full of stirring events as people struggle, suffer, and achieve. These fifty years just gone have been especially changeful ones for China, this great country closed so long to foreign contacts. Then with almost cataclysmic swiftness great world movements have swept over this ancient nation. At times there has been resistance to the new; at other times it has been taken over with all of its good and evil. The many millions still labor and live on, much as they have done these four thousand years. To the few millions there have come readjustment and phenomenal progress.

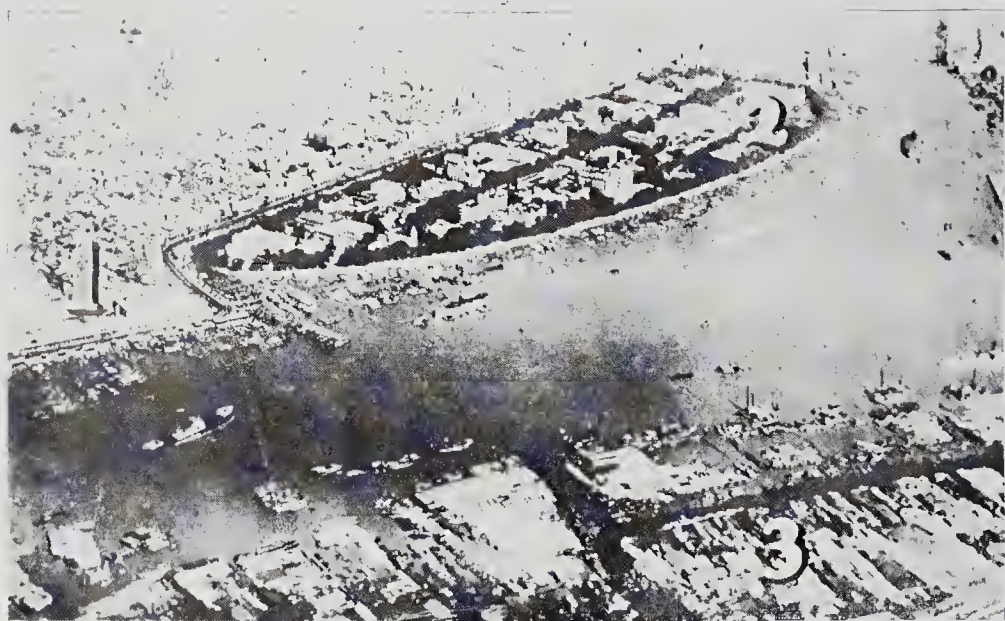
Canton, this fascinating city of Fams, here for more than two thousand years has been intensely and constructively in the midst of the far-reaching Renaissance. As one of the first ports to be opened, the energetic Cantonese have longest been free to take or reject what they chose from the new world. From here traders have gone out—students and scholars too—and to this port traders have come. Others, too, have wished to share different phases of the life of the West, Robert Morrison being the first to combine the two motives.

Into Canton Dr. Mary West Niles, an American woman, came and gave of her fine gifts as doctor and friend. Here she worked in varied phases of the religious, medical, and social life of the old and new city from 1882 to 1928.

In 1889 she started Ming Sum School for the Blind—the School of the Understanding Heart, moved by a deep love and sympathy for all those who sat in darkness. In this eventful half century Ming Sum came into being, and has grown and developed far beyond early hopes. Dr. Niles had the joy of seeing this growth for more than forty years.

Here in these pages, we of the Staff of Ming Sum School wish to honor those whose love, faith, patience and ability built the foundations so well and so surely, to portray the challenging present, and to voice our hopes and dreams for the future.

On The Way To Ming Sum



1. Wong Sha.

2. Shameen.

3. Fong Tsuen.



On Shameen.



The Ming Sum boats come to this
Shameen landing.



Looking Toward the Shameen Bund.



The British Landing, Shameen.

ON THE WAY TO MING SUM



Ming Sum boat landing and THE GATE to Fong Tsuen.



Looking towards Fong Tsuen from the Shameen landing.

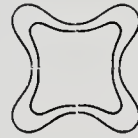


From THE GATE to the entrance to the foreign compounds.

ON THE WAY TO MING SUM



The Fong Tsuen foreign community gate keeper.



Down the banyan shaded path to Ming Sum.

ON THE WAY TO MING SUM



The entrance to Ming Sum Compound.



Welcome to Ming Sum!

Dr. Mary West Niles—The Founder

In 1932, the fiftieth anniversary of the arrival of Dr. Niles in Canton, we at Ming Sum School asked her to write what she herself considered the outstanding events in her life. This she did and now we reprint it as she wrote, letting her tell as she chose, the history of Ming Sum through four decades.

She would wish no eulogy here, nor do we wish to commemorate her in solemn phrases.

Hers was a vital, full, purposeful, energetic life. In Canton under the Board of Foreign Missions of the Presbyterian Church in the U. S. A. from 1882 to 1928, she saw unbelievable changes and through them all she held to the clear light of her purpose—to share with her Chinese friends the best she knew and to reveal to them the Master, Whom she served. Through the forty six years in this city, she saw the old streets widen, the city walls disappear, old superstitions vanish, western medicine established, medical schools opened, the Church of Christ in China started, the Boxer uprising, the early struggles for freedom, and finally the Revolution in 1911—then the troublous days of 1925-1927. Into the pattern of all of these movements her life was woven. Many times she had to flee with the school, but always she returned with her purpose unshaken.

In October of 1922, two weeks after my arrival in Canton, I saw her old friends come to pay homage to her upon her fortieth anniversary of her arrival in Canton. I was deeply impressed with the genuine love they bore her. Old scholars brought tribute, her one time medical students, later successful doctors, both men and women, gave their testimony of her help, material, intellectual

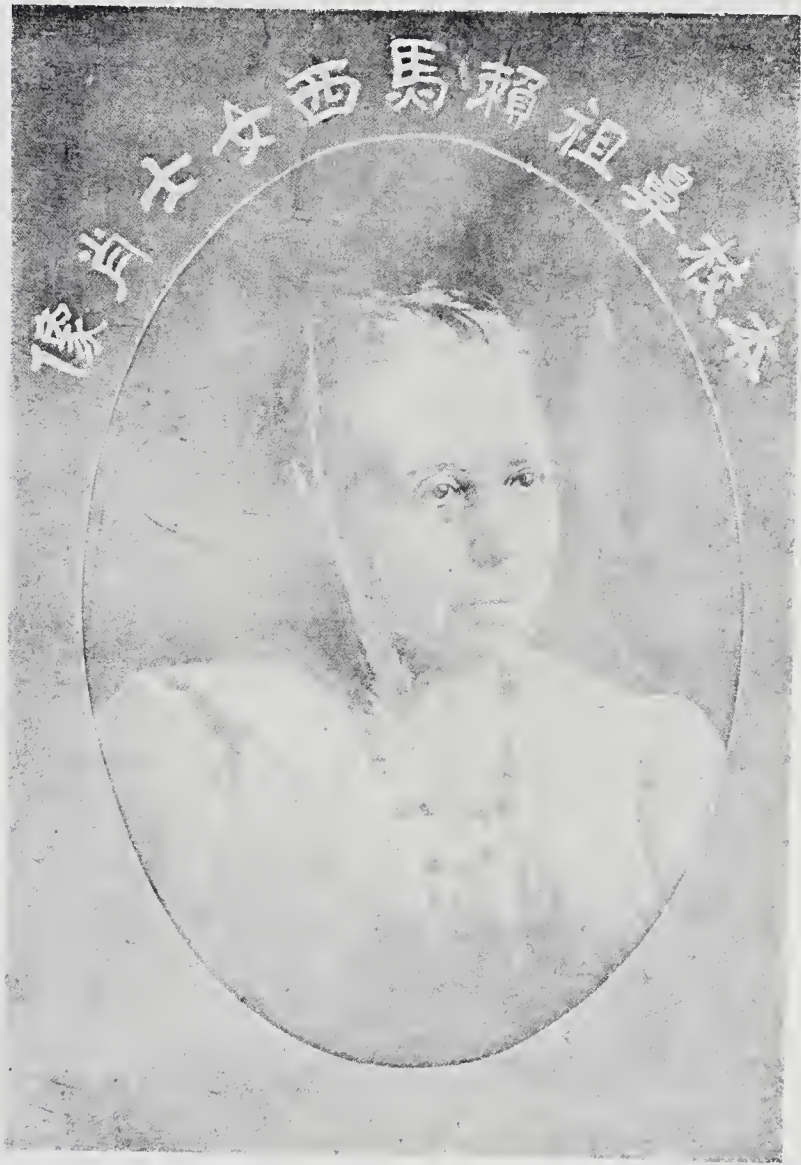
and spiritual; friends came from many parts of China and the ones whose “eyes of the heart” she had opened told simply and impressively of what their “mother” had done for them.

Through the decades she was here, she continued to study and after each furlough she brought back with her the latest that science had given to medicine and work for the blind. Each forward movement in these fields was incorporated into her program here, and with her Chinese associates, adapted to the needs in China.

She continued her medical translation, teaching, and her country evangelistic work.

Dr. Niles was the first women physician and surgeon in Canton and she always considered it an honour and a privilege that she began her service in Canton Hospital, opened in 1835 by Dr. Peter Parker. It is the oldest hospital in all Asia and today is still giving fine service in Canton. Here Dr. Sun Yat Sen was her student along with many others who have given outstanding service to China. Dr. Suet Ching Wong and Dr. H. W. Nye were her assistants in medical translation.

Today we see here countless fruits of her life—the high ethical standards of many of her medical students, the loving service they and her blind friends give to others because she showed them the way, the sure foundation she laid in the School of the Understanding Heart, the welcome shade of the old banyan trees she planted on the Compound, all these and more—the interest from an endowment that helps now in these difficult days, the lives of the teachers here in Ming Sum, most of whom owe their light to her.



Dr. Mary West Niles

The monumental task of evolving a system of Cantonese Braille was hers with a German assistant. This alone would merit unstinted praise but through all of her accomplishments, she took no honor unto herself. However, her Alma Mater, Elmira College, conferred upon her the degree of LL.D. in recognition of her noteworthy service in Canton.

Into dark places, full of pain and suffering she went, taking light and relief and beauty, and most of all, a loving heart. With great sorrow, she had to leave her Canton in 1928 but she had four happy years with her family in California where, in January of 1933, she found release from her tired body to enter into a fuller life.



*Flower decoration at the Fortieth Anniversary of the arrival of Dr. Niles
in Canton, October 18 - 1922. Ming Sun School.*



Dr. Niles with the newly formed Alumni Association of Ming Sum School August 1928



Friends of Dr. Niles on the wharf as she left Canton in August, 1928



Dr. Niles on the Canton boat bound for Hong Kong enroute to the United States after forty-six years in Canton

Outstanding Events in the Life of Mary M. Niles.

My father was a pioneer home missionary in Wisconsin where I was born Jan. 20, 1854. When I was five the family returned east on account of the death of my mother's father and settled in Corning N.Y. where my father ministered to the Presbyterian church for thirteen years. My grandmother and great-grandmother lived with us and both made a great impression upon my childhood mind by their sweet Christian characters and prayerful lives.

At twelve years of age I united with the Corning church. In my junior year in college father became pastor of the Presbyterian church in Hornell and remained for seventeen years, greatly beloved as he had been in Corning. In 1875 I received the degree of A.B. from Elmira college and for the next three years engaged in teaching in the public schools and in mission work in New York City. Then I began my medical training in the Women's Medical College connected with the New York Infirmary for women and children and was graduated in 1882 with the degree of M.D. My Alna Mater at the same time conferred the degree of A.M. and in 1917 the degree of LL.D.

The Presbyterian Board of Foreign Missions commissioned me as a medical missionary to Canton, China and in Aug. 1882 I left home. One thing that eased the pain of parting was the fact that my brother Silas traveled with me as far as Texas where our oldest brother resided. Then father had arranged for me to travel on the boat from San Francisco with those veteran missionaries Dr. and Mrs. John Nevius.

Steuben Presbyterial Society which included Corning and Hornell assumed my support and for forty-six years its members were my loving friends, giving me many love tokens and on my twenty fifth anniversary presented the school for the blind with a piano that was sorely needed. On my furloughs they welcomed me as if I were a hero of a war returning to the home-land. Their prayers and affectionate interest have been a great inspiration and help. Arriving in Canton October 19th Dr. John G. Kerr initiated me into the practical medical and surgical work of the General Hospital. Miss Noyes received me into her home at the

True Light Seminary and I commenced the study of the Cantonese language. In 1885 I was officially appointed by the Canton Medical Missionary Society to have charge of the women and children and the women students in the hospital. Later I taught both men and women students and lived in the home of Dr. and Mrs. Kerr.

In 1883 I lived with Dr. and Mrs. Andrew Happer and visited in the homes in the western suburbs and soon opened a dispensary.

My first furlough was in 1890 during which I took courses in the Post-Graduate Medical College in New York City, making my headquarters in the home of my parents who at that time resided at the Bloomfield Theological Seminary. Returning to Canton I was joined in 1892 by Dr. Ruth Bliss who had been appointed by the Board to be associated with me in medical work. The dispensary Dr. Mary Fulton had opened at Sz Pai Lau Dr. Bliss took over from 1894-1898. I had charge from 1899-1902. The dispensary I had previously carried on in the Western Suburbs was moved to Sz Pai Lau. Dr. Bliss was married in 1896 to Rev. J. J. Boggs of the Theological Seminary.

Before going home on my first furlough I had received five little blind girls into the Canton Hospital, the first in 1889. They had been brought as patients but when found incurable and their friends were proposing to commit them to worse than useless lives we rescued them from this fate. Mrs. Kerr received them as pupils into her hospital day school. When I went on furlough she took the whole charge of them till my return. Friends in America, moved to compassion by my mother's recital of their woes, furnished their support. Soon after my return to China Miss Nyrup, a Danish lady, was employed to supervise the school. A blind teacher educated at the Berlin Foundling House was employed to teach them Braille and knitting. A native house on Honam was rented at first and later a house in Macao. After four years, health reasons necessitated Miss Nyrup's return to America and the school for the blind came back to Canton where the True Light Seminary

generously allowed them room in the fourth story of one of their buildings till the new house adjoining, capable of housing 30 pupils (erected by Miss Butler) was ready for occupation. We held a ten years lease for the building. My father came to visit me after the death of my mother in 1896. During his stay we moved from Dr. Kerr's into the new house which gave quarters to the school for the blind, the young women studying medicine in the Canton Hospital and the missionaries in charge. In 1897 I returned to America on furlough with my father who died in September of that year. Dr. Mary Fulton took charge of the work in the hospital and Miss Butler the oversight of the school for the blind till my return. We had already called it the Ming Sum School, (Clear Heart) a name suggested by Miss Noyes which we found very appropriate and a source of joy to our girls and all concerned. I resigned my position in the hospital in 1899 and devoted my attention to the Ming Sum School, attended many cases in city and country and the dispensary. I taught medical students in the colleges and commenced the revision and translation of medical books.

In 1902 Miss Durham came to China and was associated with me in the school and in itineration in the country districts where our mission was carrying on work among the women. For the year 1903-4 I was in charge of the Hackett Medical plant while Dr. Mary Fulton was on furlough.

In 1906 was bought two and one half acres of land from Dr. Selden and in 1910 the first school building erected was dedicated. The money had been contributed from time to time by officials, rich patients, foreign residents in Canton and by friends who heard of it in America, Germany and England. The Lord sent it as it was needed. Miss Cameron inspired the editor of a Chinese daily paper in San Francisco to solicit funds from his subscribers. \$3105.35 was handed to me when I was returning to China in 1909 to be taken to Miss Durham who formerly taught English to his relatives.

In 1912 Chan King Wa, Chief of police, sent 65 blind singing girls to the Ming Sum. Month by month the amount per capita promised by him has been received. He also promised us \$15,000 local currency for a building. It was a day of mourning in our school when we heard that the one who had been a father to many of us was dead. The building for which we had contracted in consultation with him was nearly finished

and only \$11,000 had been paid over to us. After many unfruitful efforts to obtain the balance, February 13, 1915, the last day of the Chinese year we took our one last chance and armed with letters from the U.S. Consul General and the civil Governor, we went to the police dep't. Miss Durham and I felt it to be a wise use of our time to sit calmly for over six hours and preserve a dignified waiting until the money should be handed to us. At last Mr. Tang, the Chief of Police handed out the \$4000 in five dollar Kwangtung notes. We were still in need of over \$1000 to pay up back debts. The \$10,000 paid in bills were sold at a large discount and the interest was due on borrowed funds. February 16 came the word that the Occidental Board had assigned to us \$1086.95 H.K. Thus we could meet all our obligations at the same time. We thanked the Lord and took courage. "Bless the Lord O my soul and forget not all His benefits."

Our printed Braille Primers arrived just as we felt the need of them most keenly in the fall of 1912. The British and Foreign Bible Society had promised us to print the Cantonese braille New Testament and one by one the nine volumes were completed and sold to us at only a nominal price as we required them. This was a most opportune and priceless treasure.

In 1917 we received Mrs. Lucy Happer Glover's gift of \$17,834.40 gold. This was a great cause of thanksgiving. Thus we could have that longed-for endowment very precious because given by the sister of my warm personal friends, Mrs. Damon and Mrs. Fearon. In 1921 the pupils supported by the government were transferred from the care of the Police Dep't. to the Educational Bureau. In 1919 we succeeded in consummating our plans for the transfer of the deed to the property of the Ming Sum to the Board of Foreign Missions.

The 1921 report said; "The appointment of Miss Carpenter is the occasion of special thanksgiving and praises to God". The 1922 report said: "The most important event of the year was the arrival of Miss Carpenter".

We cannot forget 1925, for months being refugees in Hong Kong, separated from our loved teachers and pupils and finding it so difficult to communicate with them, the joy of our return to them, to hear how God had marvelously cared for them and how faithful and true the teachers had been in the management of their perplexing affairs.

All that I have done for the school is only by the help received from God and a host of friends too numerous to mention.

All the teaching was done by an efficient and devoted staff of Chinese teachers. There is nothing I can say too much in praise of Chau Sin Shang who for 33 years was our Principal and this day (June 8) has passed to her reward in Heaven. We rejoice that the work has not been in vain; Miss Carpenter and Miss Burkwall report for 1931 a list of 62 pupils that have been in our school now profitably employed.

Had I not been upheld by my family at home and by our Board I could not have gone on. It has been such a comfort to have a Board of Directors appointed by our Mission who have ever been a rock of support and most sympathetic with us. When our dear Chinese friends Dr. Kwaan Seung Woh and Lau Sam Tsz consented to serve with them that was indeed an added joy. We must thank the Mission and our Board for their ever ready co-operation. Not only our own Mission but other missions have been an immense help in forwarding our plans for the giving of a higher education to our girls and preparing them for efficient service. Also I want to thank

the Y.M.C.A. and Y.W.C.A. for their aid. There have been memorable days when noted ministers and musicians from abroad have visited us, Dr. Speer first who prepared the little leaflet sent out by our Board; Dr. John Timothy Stone, Dr. Hugh Kerr, Mr. Quinn, Mr. Rodeheaver and many others who have inspired us. To my heart was most precious the visits of my brothers Silas and John in 1915 and my nephew and wife in 1927.

But what of those never-to-be-forgotten days when I knew I must wrench myself away from you and my loved China. What sweet farewell meetings, what rare and beautiful tokens of love and affection and the fragrant "Memory Book" that remain with me.

And now may I give you all a verse, Matt. 6:33.

Pray earnestly "Thy Kingdom come, Thy will be done in us, in the schools, in China and the world.

Beloved let us love one another. God is love.

MARY WEST NILES.





Miss Margaret Chau at Ming Sum School

1896 - 1929

Miss Margaret Chau

This was written by Miss Lucy Durham who for twenty-eight years, gave her service to Ming Sum and was intimately associated with Miss Chau.

A report of the Ming Sum School at Canton, China says "In 1897 Dr. Niles returned home on furlough and Miss Butler took charge of the School for the Blind. She put Miss Chau in charge during the vacation of the True Light Seminary where she was a regular teacher. At the close of vacation some of the blind pupils went as a committee to Miss Butler, begging with tears that their beloved teacher might remain permanently. At this sight Miss Chau was overcome and gave up her cherished plans in the Seminary, feeling she was called of God to this work."

Miss Chau has longed to follow the profession of her father who was one of the first among Chinese men to be trained in foreign medicine. Some American friends urged that she was more needed as a teacher than as a doctor, for many girls at that time aspired to study medicine. Reluctantly she yielded and then whole heartedly gave herself to teaching. She wished to change the old manner of study and led pupils to think and reason, not only to memorize, being greatly inspired by the example of Miss Amy Law, who was once her instructor.

Blessed with a musical ear and a clear pleasant voice she, alone at the first, taught the blind in vocal and instrumental music, having only small organs for the use of the pupils.

After music was written for the blind in Braille notation Miss Chau learned the system, taught it and untiringly read to blind teachers our music, transforming the system for the blind, and succeeded in producing several books of music for the school and copies to be loaned for the use of other blind persons.

She was a careful student of the Bible and enjoyed her daily private study and preparation for classes. One day a Chinese preacher was seen standing outside of her class room, listening long at the window. He was approached and asked if he wished to see some one. He replied "I am listening to this teacher. I would like her to teach me."

Miss Chau was ever grateful for the grounding in the Classics and the Bible given at True Light Seminary, but she with many other young women continued all their lives to study, and obtained a knowledge of great facts and thoughts that helped them as teachers and citizens and as leaders of Christian thought.

At the time when we were putting up on the new grounds large buildings for the school, she was the right hand to the ladies in charge. Her insistence on honest construction was felt by every workman. When a contractor offered her on a slip of paper the customary secret commission, she took the tiny paper to the missionary and was advised to accept the offer, but every dollar of each payment to her by the contractor was returned to the treasury of the school. Not a dime was ever used for her own benefit.

Years afterwards she said, "I think we established a new standard of business integrity at Fong Ts'uen. A squeeze is never honorable."

Later contracts for buildings were made with the contractor knowing that no one could apply to him for "tea money" in return for favors.

In 1910 Miss Chau travelled with a little company of missionaries in many countries. The experiences enlarged her knowledge of humanity, of the grandeur and beauty of the world, and gave a deeper understanding of God; and was a source of joy through the twenty and more of years that followed. The new grounds at Fong Ts'uen gave large space for flowers and vegetables, shrubbery and trees, and her love of nature and gardens was gratified. She led the blind children in the work of making the place beautiful and imparted her enthusiasm to them. They had the ponds and fishes, birds, insects and many living things to illustrate the study of nature that Miss Chau began with them then, with great joy.

Above all Miss Chau desired to be a consistent Christian. Truly her greatest concern for many years was that her pupils should be sincere whole hearted followers of God.

Miss Lucy Durham



Miss Lucy Durham at Ming Sum School 1901-1929

Miss Durham came to Canton after many years of work among the Chinese in the United States. There she had also been an artist, working in Chicago, expressing beauty through the medium of colour on canvas. For twenty eight years, 1901-1929, she was associated with Dr. Mary W. Niles in Ming Sum School and in country evangelistic work in the Canton Delta.

Her artistic nature found expression in the planning of the now lovely Ming Sum garden, a source of joy to the blind as well as to the seeing.

Hers was the difficult task of supervising the erection of the buildings. She had to tap each brick to be sure no faulty material went into the making of the dormitories and houses that now give us homes. She stood for long hours knee deep in water to supervise the driving of the piles deep enough to make sure foundations in this land where water stands a few feet below the surface.

In the first days when Ming Sum students went out into schools for the seeing, Miss Durham spent much time reading books to them in English in preparation for their studies with the sighted.

She visited the Ming Sum students who went into the country to work, and many times she administered the affairs of the school when Dr. Niles went on furlough or on her rural medical itineration.

In 1930 she returned to California where she has ever kept a vital interest in China. She has helped many Chinese friends with gifts of money from her own resources, so that they might become independent. Her gifts supplied milk and some rice for Ming Sum staff and students and for Ming Sum Refugee Camp in 1938-1939.

Every letter from her brings renewed assurance of her interest and loving concern.



*Matsheds—the first Ming Sum residences
at Fong Tsuen 1907*



*Ming Sum in the process of
Building*



*Ming Sum administration building and
American teachers residence 1910*



1939

Ming Sun Board Of Directors



Mrs. Sum Tsz Lau Law



Mrs. C. S. Wong



Mrs. K. H. Wu

Ming Sun Board Of Directors



Mr. H. F. Thomson



Mrs. A. J. Fisher



Miss Grace M. Rupert



Mrs. J. S. Lowe

The early history of Ming Sum School as I remember it

The Ming Sum School was organized fifty years ago. In the beginning it was called the "Blind Girls Home". Later when they began to follow the regular primary school curriculum the name was changed to "The Ming Sum School". The founder, Dr. Mary Niles, was sent to China by the American Presbyterian Mission more than fifty years ago for medical and evangelistic work. At first Dr. Niles lived at the teachers' residence of the True Light School. She cooperated with Dr. John Kerr in the Canton Hospital and served True Light as school physician. The principal of True Light, Miss Harriett Noyes, and Mrs. S. T. Law were her very close friends and fellow workers.

Dr. Niles was very humble and gentle, "loving others as she did herself." Sometimes she went to the country often giving for the first time the Gospel message to these rural people, as well as ministering to their physical needs. In the villages she saw the sad condition of the children whose mothers had no knowledge of hygiene or how to care for them when sick. Dr. Niles saw many children who had become blind because of lack of proper care. She also saw how partial the people in those days were to boys and how they neglected the girls.

Sometimes little blind girls would be discarded by the road side and no one would care for or help them. These conditions moved Dr. Niles and filled her with compassion for these little girls. Also in the city she saw people making traffic of blind girls as "sing-song girls". She would see them reduced to the hardest kind of life by being led thru the streets at night with their musical instruments. They had no other way of existence. They were helpless and hopeless.

Dr. Niles felt she must do something to save blind girls and give them some hope in life. She discussed this problem with her mission group and finally received their help and financial co-operation, and together this specialized work for the blind was undertaken. There were the problems of a place and teachers for this group and all sorts

of difficulties in the way at the beginning. Miss Noyes was so sympathetic with this new piece of work and eager to help them get started that she gave Dr. Niles part of one of the True Light dormitories as a place for the blind girls to live. In Hong Kong Dr. Niles found a blind teacher with knowledge of Romanized Braille who was willing to come to Canton. Gradually the school grew and the number of students increased.

As a result of continual mistreatment many of the blind girls who first came to the school had such bad habits and bad dispositions that the teachers had to be very patient and loving. Anyone who was easily discouraged would never have succeeded with these girls. I have never seen a teacher who was more patient or who understood her students better than Dr. Niles did.

These blind girls were in the True Light dormitory for about two years when they were able to rent a three storied house which was airy and comfortable. Dr. Niles took the girls there to live. Each evening when Dr. Niles came home from her work at the Canton Hospital the blind girls would gather around her. They would feel her dress, her hair, her hands, her rings. They loved her as children loved a mother.

The name "Ming Sum", the Bright or Seeing Heart was given to the school by Miss Harriett Noyes. She saw these girls whose eyes were dark yet whose hearts were radiant.

Later the school moved to Fong Tsuen where they had their own dormitory and garden. All know of the valuable and important work the Ming Sum school has done these recent years so I do not need to write about this.

(Mrs. S. T. Law) Lau Sam Tsz.

Mrs. Law was a warm, personal friend of Dr. Niles. She taught in True Light Primary School in Canton for over fifty years and has served many years as Chairman of the Board of Directors of Ming Sum School. She is Secretary Emeritus of Women's work in the Church of Christ in China, South China Synod.



Mrs. Sum Tsz Lau Law.

Ming Sun Staff 1939



Back row: *left to right:*

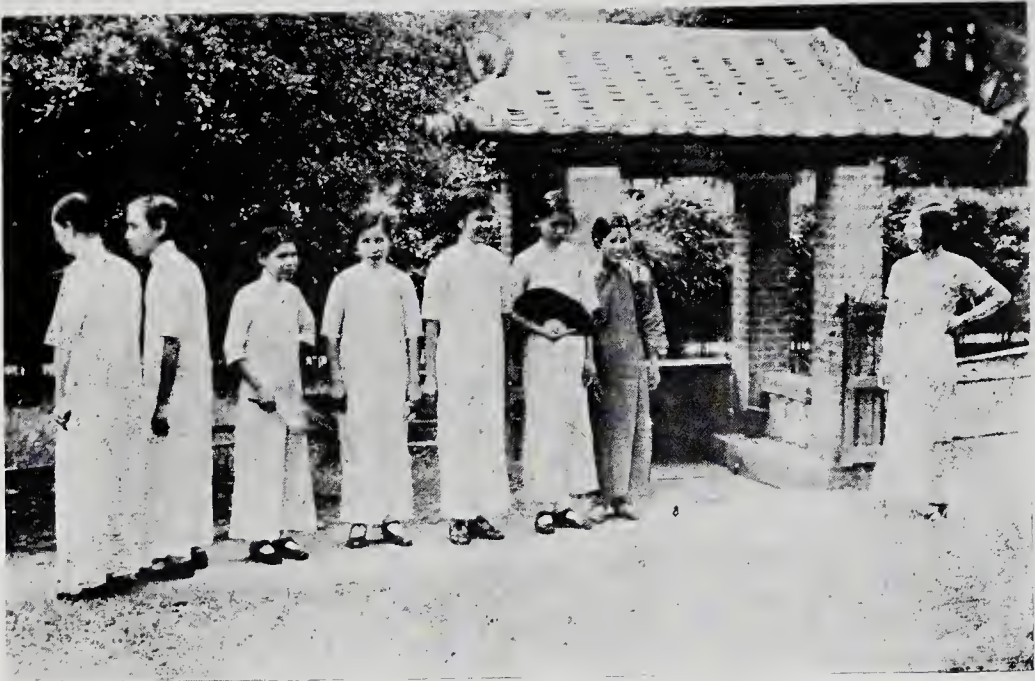
Alice H. Schaefer, Mung Yan Yau, In Tsing Laai, Fung Kom Kwok, Tak Fan Chan, Siu Wan Leung, Alice M. Carpenter, Suk Ching Cheung

Front row:

Foon Hing Leung, Oi Tsing Maan, Suet Kei Lei, Dr. Suet Ching Wong, In Chan Uen



Alice M. Carpenter—Alice H. Schaefer



In the Ming Sum Garden



Ming Sum Executive Committee

Left to right :

*Alice H. Schaefer, Dr. Suet Ching Wong,
Alice M. Carpenter, Oi Tsing Maan, Suet Kei Lei.*



Dr. Suet Ching Wong

Those years were not idle ones, however, as they were spent with her teacher-friend, Dr. Niles. As she lay in a cast, she and Dr. Niles worked hard and long on medical translation and planned together the new site of Ming Sum. She moved with Dr. Niles in 1908 from the original site of Ming Sum in the Compound of True Light School, next to Canton Hospital, to Fong Tsuen, across the river from Shameen. Here they lived in mat sheds above the swamp, until land could be filled in and buildings erected.

After she was well again she went to Heung Shan, another country district near Canton. With her went Miss Lei, where she had her first experience working outside the school.

Always Ming Sum was home to Dr. Wong. After hard work for the Government in Heung Shan near Canton she returned to Canton to go with Dr. Niles to

Shanghai to help supervise the printing of medical books.

This was the stirring first year of the Republic.

Upon her return from Shanghai, Mr. Chan King Wa, the famous reformer Chief of Police in Canton sought the advice of the two doctors about rescuing the blind slave girls, seventy of whom Dr. Wong helped Dr. Niles receive into Ming Sum in August of 1912. To Dr. Wong he assigned the Herculean task of administering the YUK YING TONG, a home for foundling babies. It had been in Canton for over four hundred years and Mr. Chan found it in particularly bad condition. He sent squads of police to help Dr. Wong and she gloried in the results that she and her new staff achieved as they followed the methods of Dr. Niles and her own administrative gifts. Another chapter on these experiences could well be written.



A counter-revolution put an end to the brilliant career of Mr. Chan and thus stopped Dr. Wong's work in connection with the babies.

After this experience she went to Wuchow in Kwong Sai, and then to visit relatives in Singapore.

The next five years were happy ones for her as she taught and took her share of the hospital work at Hackett Medical College with Dr. Fulton, Dr. Niles, Dr. Hackett, Dr. Allyn and Dr. S. W. Kwan.

After that she spent three years in Changsha in a Norwegian Hospital and then a year in private practice and travelling in North China. She had saved enough to retire from active service but she wished for further work. From Shanghai in 1925 Dr. Wong again wrote her good friend Dr. Niles, offering her services to Ming Sum. Dr. Niles had ever pleaded with her to return. Dr. Wong was a special help and comfort to Dr. Niles during the hard days of 1925-1928 when political unrest and her own failing strength made her most happy to put some of the burden on younger shoulders.



Morning Clinic

On Christmas Day of 1925 Dr. Wong received word that all of her savings were lost in Singapore. No longer young, Dr. Wong started again on a new turn in her career. More and more responsibility in Ming Sum was given her and in 1929 she was made co-principal by the Board of Directors.

For fourteen years she has given her experienced best to Ming Sum as doctor and administrator. Too much cannot be said in recognition of her service here. Her wide contacts have given much to the school. For ten of the fourteen years she was also school doctor at True Light Primary School; the money for which service she gave to fill various needs at Ming Sum.

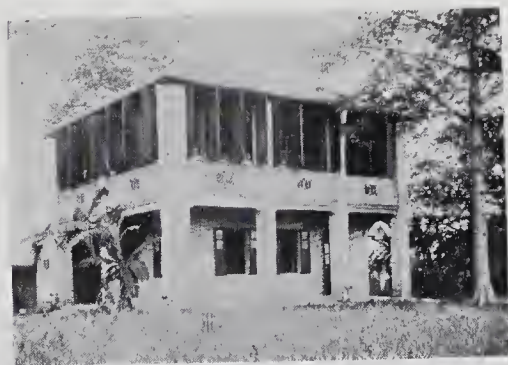
During the crisis in October of 1938 Dr. Wong's administrative and organizing ability took the school through with dignity and calmness. She has stayed through it all, many times bowed with grief and pain because of her country's suffering, but she has rejoiced with all of us that God's purposes go on even in the midst of this great tragedy.

She ended the story with this:

"I feel Dr. Niles with me as I go to the school dispensary. I lose my patience with some of the children who are difficult to manage but then I remember Dr. Niles's love and teaching and I go on with the many who come to me for daily treatment as they used to go to her".

A practical Christian is Dr. Wong. She has remained a wide-awake woman and a good doctor—typical of the many fine Chinese women who have developed during the last sixty years—taking the best they have learned from the West to serve their own people, yet at the same time, remaining intensely Chinese.

Canton, China,
July, 1939.



Dispensary and Infirmary given by Mr. Patell

The Story Of Our Fiftieth Anniversary Year

As Told By
The Junior High School Girls.

Numerous stories have been told of the effect of the exigencies of the past months upon the people of China. There may well be a question in the minds of many as to the effect of these same exigencies upon those deprived of sight. What has been their reaction? Does the deprivation of sight add to or lessen their terror and suffering?

In the following recital of the events of this fiftieth anniversary year, the Junior

High School girls of Ming Sum unconsciously answer some of these questions. It reveals a bit of their thinking, their aspirations, their sorrows and, above all, their joys.

This was a class project in English written purposely for inclusion in the anniversary book. It recounts the events of the school year considered important by these eight girls.

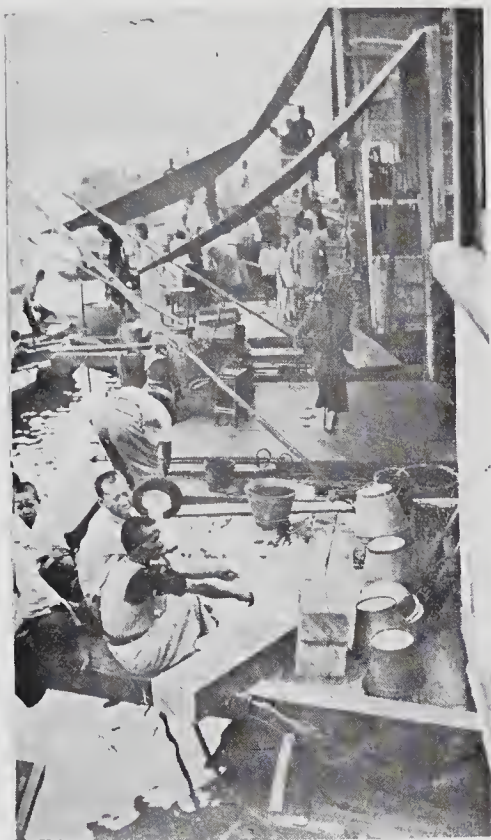


Junior High School Girls at Work



The Junior High School girls with Miss Alice H. Schaefer. Miss Schaefer directed the project of writing the story of the Fiftieth Anniversary Year.

Ming Sum School Refugees On The Boats



Across the decks of the three Ming Sum boats



*The Wong Sha blaze lights the midnight sky
October 1938*

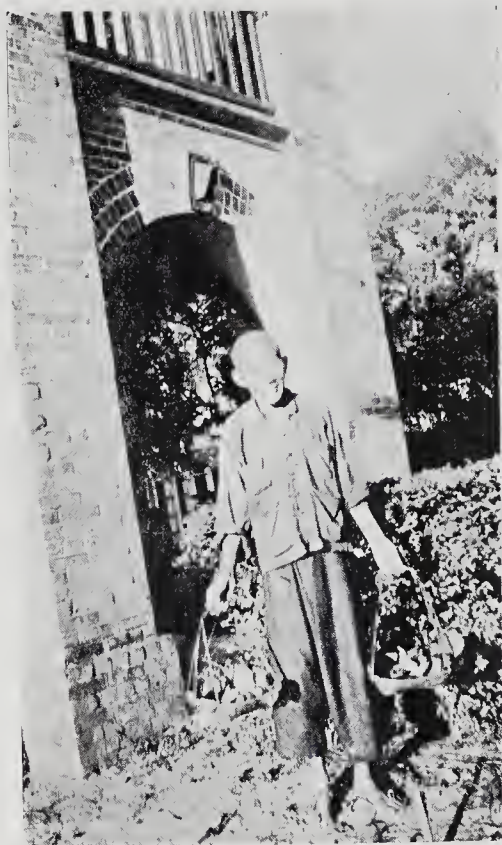


*Boats in the foreground, occupied by
Ming Sum School, Wong Sha district burning
in the background*



*School in session on the boats
October 21-1938 to February 8-1939*

REFUGEES AT MING SUM COMPOUND



An Olive Vendor at the Refugee Camp.



Mr. H. P. Bunton introduces Commodore John Stapler to a group of refugee children in the Ming Sum Refugee Camp, November, 1938.



Digging away the salt.

REFUGEES AT MING SUM COMPOUND



*Dr. TO SHANG LOH
an old student of Dr. Niles who came back to help
direct the Ming Sum Refugee Camp.*



*Mr. and Mrs. Tsz Chan leaders in Ming Sum
Refugee Camp.*



*Dr. To Shang Loh with some of the old women
who were part of the 1250 refugees who found
shelter in the Ming Sum Camp from October
21-1938 to February 6-1939.*



*The nurses, Wai Hing Hoh, Wun Yuen Fung, Fung I Leung
and Mo Hing Chui who served in Ming Sum Refugee Camp—
October—1938—February, 1939.*

The Story of Our Fiftieth Anniversary Year

By The Junior High School Girls

OCTOBER—1938.

Last October before Canton fell our principal, Miss Carpenter, and Miss Schaefer went to see the American Consul and asked him to take care of us. After that they went to see Commodore Stapler on the American gunboat and asked him to help us. They promised to protect us. Therefore our principal rented three Chinese boats near the gunboats.

On the 18th we took our food and other things to the boats. On that day at 12 o'clock we held a little meeting in memory of the opening of our school by Dr. Niles 49 years ago. The program was prepared by the pupils. We will always remember the meeting because Commodore Stapler and several officers of the American gunboat came to tell us that they would help us in case of danger.

On the 20th we took our baggage to the boats. On the 21st Canton was taken. The men of the American Navy came to take us to the rented boats.

After we left our school more than 1200 refugees lived in our school. Mr. Bunton, Dr. Loh and Miss Carpenter and several others cared for the refugees at Ming Sum. While we lived on the boats Canton burned for many days. Many houses and many shops were burned. It made us very sad and we were very much frightened. But God blessed us with peace. He sent many kind people to help us, so that on the boats we were peaceful and safe. Miss Schaefer and Miss Rupert lived with us on the boats.

Written by LEUNG SAN YUNG.

NOVEMBER—1938.

On the 1st of November we began our classes again. Because the place was so small, we could have only two or three classes each day. In the morning we had one class and in the afternoon we had two classes.

On the 24th of November we celebrated Thanksgiving. At 8 o'clock in the morning each boat had a Thanksgiving meeting. Many people told what was in their hearts to praise God. At 2 o'clock in the afternoon, the Gospel Boat asked several children to sing at their Thanksgiving service.

Near the end of the month we began to practice Christmas songs.

Written by LEUNG YUK KWONG.

DECEMBER—1938.

We were on the boats more than a month. Suddenly December had come. In this month we passed through all the matters. There were many special great joys in our hearts. We thought this month was the happiest of this year. We girls and boys lived together in the same boat. We sat there from morning till night because we had a crowded place and we had no good chance to move about. Nevertheless we could not leave the boats to walk on land. In such a time we were glad because many friends of ours with God's love in their hearts often remembered us. One of our friends, Mr. Dawson, talked to Mr. Baker-Carr about us. Mr. Baker-Carr sent a motor boat to take us to Paak Hok Tung to feel a horse and to walk around. We could not all go at one time because we had so many boys and girls, so we divided into two parts. Some went on the 4th and some went on the 11th.

After this, Christmas time came nearer and nearer. We were thankful to God because we thought that in these critical days we could not enjoy the happiness of celebrating Christmas. But in this year we had the greatest happiness of all. We knew there were several foreign friends gave some money to us for Christmas presents. Miss Carpenter and Miss Schaefer went to Hong Kong on the 14th of December to buy some presents for Christmas. On the 18th they came back to school.

On the 20th our school gave a Christmas concert on the Gospel Boat. There were many foreigners and some officers and men from the American and British Navies who came to listen to the concert. On the 24th more than 20 girls went to Paak Hok Tung to sing for the refugees there. We went to their hospital and sang too. Next day our class went to Hackett Hospital and participated in the Christmas meeting. We were glad because we could sing for the sick people. On the same day we went to Canton Hospital and sang some songs. We hope we can share our joy with them. Some children went to Ming Sum Refugee Camp to sing. They were very glad because they had a good chance to help other people.

At midnight of the 24th we all sang Christmas carols on the boats. On the 26th several girls went to the Gospel Boat and sang in their meeting. On the 27th our school went on the Gospel Boat and had our Christmas meeting and party. On that day we got many presents.

We were very thankful for all of the good times we had this month. Our hearts were very happy.

Written by AU FUK LIN.

JANUARY—1939.

Time passed as quickly as swiftly flowing water. It did not seem possible that a year had gone. Although we lived on the boats, we had a happy New Year. And we had a New Year's meeting.

During the month we were unusually fortunate in our work. The Refugee Committee bought wool for us to knit. We gave our work and time as our share in helping the refugees. Nothing else of importance happened in January. We carried on our usual work.

Our life on the boats seemed very strange. Every morning we got up at 6 o'clock. At 8 o'clock we had our morning meeting. After the meeting we began studying our lessons. At nine o'clock we ate our morning rice. Each boat was served in turn. At 11 o'clock we went to our classes again. We studied until 5 o'clock and then we had our supper. After supper we went out to the end of the boat for a breath of fresh air. At 6.30 we had evening prayers. Then we went to bed.

We placed mats on the floor of the boats. We were very crowded so we slept close together. Two people slept under one cover. When we got up in the morning we folded the blankets and put them all in a corner.

When we washed our faces and clothes we went to the edge of the boats and drew up water in pails. We had to take turns to take our baths because we had only a little corner of the boat to use as a bathroom where only one person could bathe at a time.

There was not much furniture in the boats, just a few small tables and chairs. Therefore, most of the little children had to sit on the steps of the boat. The rice and vegetables had to be passed out together in bowls.

Although our life on the boats was very difficult, it was not as hard as in the refugee camps. Even though life was comparatively peaceful, big and little were very anxious to return to school soon.

Written by the entire class as a class project.

FEBRUARY—1939.

January was past. Now it is February. In the beginning of this month we wanted to move back to our school. But the refugees had lived there for several months. All of the places were dirty and some doors and windows and other things were destroyed. So we had to clean all the places before we went back. On the 8th of February all of the girls and boys came back to school. We were thankful to God because we had peace all that day. Some men of the American Navy helped us. They took some of the boys and girls and teachers back to Fong Tsuen in their motor boat.

When we came back all the things were upside down, so we could not easily find our own things,. Some things were easily found and some were not. Although in this condition, we were happy because we could have our freedom as before. On the 13th we began to study our lessons.

We were very happy because we heard that the Association for the Blind was begun this month. This will help many blind people find work to do.

On the 28th there was bad news. There was a great fire beside our school. It burned down many houses. We were afraid our school would be burned because the fire was so close. We were very unhappy. Many people came to put out the fire, so we were safe.

We had some more happy things in this month. In our daily food we got rice and some wheat sent by the American Red Cross from the people of America.

Written by NG FUK HING.

MARCH—1939.

On the 8th our school had some pupils go to Shameen to a meeting of the Rotary Club. Our class sang some songs. Some of the little children sang songs too. Two pupils were knitting. On the 16th of March the Refugee Committee sent some beans to us. Food is very dear and hard to get. But thank God, for He did not forget us. We did not have to go hungry.

On the 19th, Dr. Otto and his friends came to visit our school. On the 25th our teachers and graduates went to Mrs. Fisher's house for a happy time. But this was God's grace. Mrs. Fisher remembered that we could not go other places for a change. Therefore she purposely invited us to her house for a happy time. We thank her very much.

Written by SO UE OI.

APRIL—1939.

On the 2nd of April our class went to Hackett Medical Center to sing at their Palm Sunday service, and a teacher went to preach on one of our boats. That began the meetings on the boat for the boat people. In those critical days we had rented seven little boats for going out on any occasion. But many of the boat people did not know much about God and some did. Our principal said they are our good friends. They in those critical days must sorrow and fear. Why did we not give the Gospel to them? She thought our teachers have free time on Sundays so they could go out to the river to teach them. So on the first Sunday of this month they began to do so.

On the 3rd day Miss Bischoff came to our school to play the victrola. She played the story of the Crucifixion. She made us very happy. On the 7th at 6 o'clock in the evening we celebrated Jesus' death on the cross and took communion. On Easter Sunday morning we got up at 5 o'clock to sing praises to the Risen Lord.

On the 10th the American Consul and several officers of the American Navy came to our school to visit us.

On the 28th Miss Schaefer went with Miss Carpenter to get keys for the gate. When she crossed the river, she fell in the boat. She hurt her foot and had to go to Hackett Hospital.

On the 30th one of our pupils went to a church in Canton to work.

Written by CHAN UET HAAN.

MAY—1939.

On the 2nd of May one new boy and one new girl came to Ming Sum School to study. On the 14th Miss Carpenter and Miss Schaefer went to Hong Kong to print the first TORCH. In those days we received \$100. from the Women's International Club of Canton.

On the 15th Dr. Lancaster and one Salvation Army helper came to give us cholera inoculations. On the 20th the International Red Cross sent some Cod Liver Oil to us. It helps the weak boys and girls very much.

On the 28th some of our schoolmates went to Ha Fong Tsuen to the German Mission to sing. It was the church service to celebrate Pentecost.

Written by TSO UE FOON.

JUNE—1939.

On the 3rd of this month Miss Westra guided more than 10 nurses from Hackett Medical Center. They came to visit us. We were together in the Dr. Niles Hall and sang many songs for them. An American Consul came that day, too.

On the 5th our school received a new girl. The fees were paid by the Canton Association for the Blind to help her. On the 15th in the evening at 6 o'clock we had a meeting for Mr. Bunton because he helped us very much. Now he is returning to Australia. Mr. Bunton liked to hear the songs very much, so we sang several songs

and prayed for him. After this we had a Communion service, for Jesus died for us.

On the 16th Mr. Nixon came to take our pictures to put in our Fiftieth Anniversary Book.

The time passed very quickly. One school year was past. Therefore on the 21st we stopped our studies and reviewed our lessons. On the 22nd to 24th, 3 days, we had a great examination. On the 23rd afternoon Miss Bischoff gave three pupils an examination in massage. They passed their examination.

On the 25th at 2.30 in the afternoon we had our Baccalaureate service. Mr. Kelly preached. On the same day Miss Carpenter launched her new sampan, the Perky Pan.

On the 27th at 2.30 in the afternoon we went to the Dr. Niles Hall. We had our graduation exercises. That day was a very fine day. The sky was clear. That day more than 100 guests came to the meeting with us. There were two pupils graduated from elementary school. Three pupils received diplomas for massage. We sang many songs. Some were in English and some were in Chinese. Mr. Raetz was our speaker. One of the graduates played the mouth organ and one played piano. The 1st grade sang some motion songs.

On the 28th vacation began. So one school year ended.

Written by CHAN WAN SUNG.



A Gift Of Wheat From America

Dear American Friends,

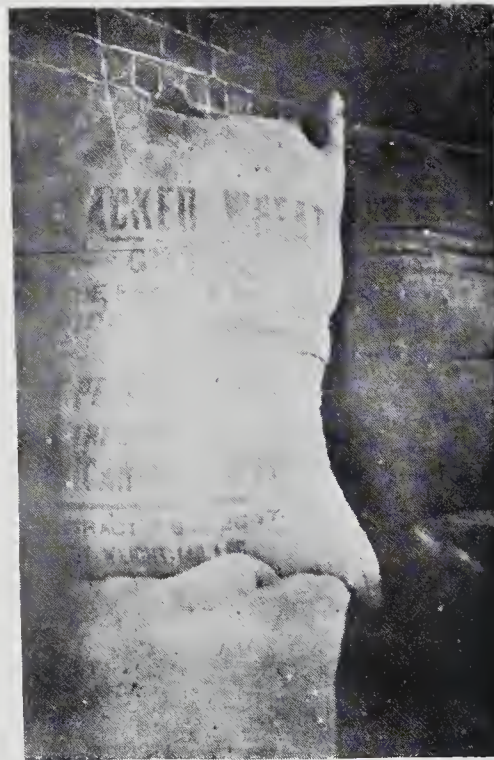
We thank you very, very much that you sent us the wheat. When we eat it we remember the story of the barley loaves and two fish. When there were many people with Jesus, they were very hungry. Then Jesus gave them food to eat and satisfied their hunger. In Canton all things are very expensive. How fortunate that you sent the wheat to us and thus saved many people's lives. We thank God very much for He has constantly blessed us. Even though we have no meat to eat in this

troubled time, but Dr. Wong said how rich each grain of wheat is in nourishment.

Surely you act like Jesus did. You gave us what we most need. You are very kind to us. We cannot give you anything, but we can pray for you every day. Your love is very deep. We will remember that forever. May God be with you and bless your work.

Your loving friends,
150 at Ming Sum School.

Composed by Miss Lei, June 12, 1939.



*"Cracked Wheat
Gift of
The People of the United States of America
to
The People of China
Through the
American Red Cross."*



Cracked wheat is carried into Ming Sun

*

*



"This American wheat is good!"

The Sum Fleet

These seven small boats and one big boat make up the SUM FLEET! The boats were bought by the school with money from friends in America. This insures safe transportation across the Pearl River from Fong Tsuen to Shameen. This assurance is very important for Ming Sum because without it, the affairs of the school could not be carried on. We can go at any time within the prescribed hours and the passage is sure in the boats that are now American property. The boat people have long served Ming Sum as good friends. During the last year they have stayed and the mutual help and co-operation has been a joy to all of us. They are likeable, dependable people. For three generations Mr. Ling To's family have given trustworthy service to the foreign community and now his little grand-daughter is learning to row, thus starting the fourth generation to make the crossing of this

river possible for those on the Fong Tsuen side. The river is about a mile wide, full of difficult currents and vagaries of the tide. It takes good seamanship to operate the small boats called "Taai Tengs". Never once in the history of the school has there been an accident due to the fault of the boat people.

To these good friends of ours we here give tribute and rejoice in another illustration of co-operation in a common cause.

(The names were chosen by the boat people who live in each boat added to the word SUM for MING SUM).

The boat population in Canton is about 250,000, one of the largest of its kind in the world. To those of us who live near the river, the boats play a large part in our lives as river "taxis".



Through THE GATE to the Ming Sum boat landing.

Come ride in our boats!



The "OI SUM"

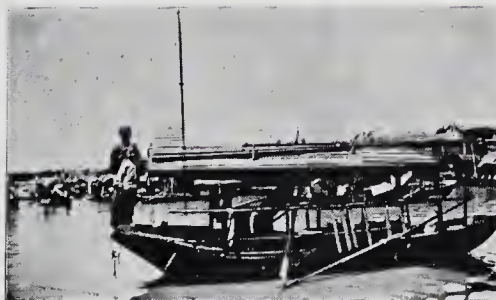
this boat and two others like it housed the Ming Sum School for sixteen weeks



The "Ping Sum"



The "Tsing Sum"



The "Yan Sum"



The "On Sum"

2



The "Wah Sum"

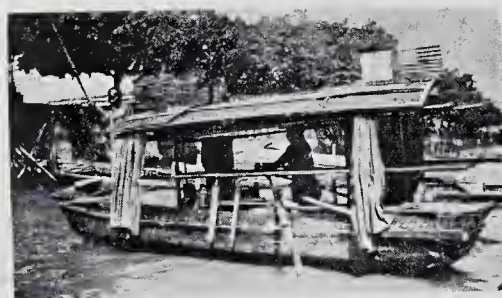
5



The "Kin Sum"

2

5



The "Lok Sum"



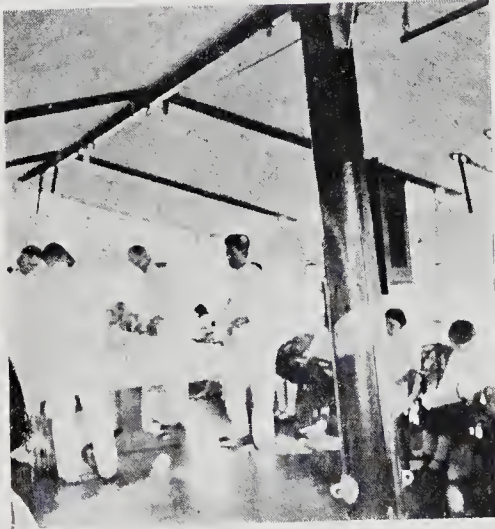
*U. S. S. Mindanao, Flagship
Asiatic Fleet
South China Patrol*



On the way to the Gunboat



Across the river to U. S. S. Mindanao.



"They had a tea party for us on the top deck of the ship."



Good things to eat.

Our Trip To The American Gunboat

Many years ago we studied in the Elementary Department of Ming Sum School. We studied all of the school lessons. We used the same studies as in other schools all except drawing. We also heard of many kinds of equipment for war. But we had never touched them. When we learned all the things we could not imagine the form of everything. For many months we always heard the sound of the machine guns and the cannons. Therefore we always wanted to know what the things were like.

We were very glad because on the 6th of July all of the teachers and Junior High School students had a good chance to take a trip to the American gunboat. On that day at 4 P.M. we went to the boat by little boats. When we left our school, on the way Miss Carpenter and Miss Schaefer took pictures of us. When we reached there we had a great happiness in our hearts and minds because we were for the first time on the big gunboat. We can use our hands to feel all the things very clearly, such as the machine guns, the cannon, the great and small bullets, the pistol, the bayonet, the telegraph and the steering wheel and compass on the bridge.

Some officers spent their time to lead us here and there. They gave many things to us to feel. It opened our understanding. It was very interesting to us. When we

went there we not only could feel all the things but we could appreciate the foreigners' equipment were so good, and their instruction to us was very great help. Because we had a good time sharing the goodness of other people, we thought we must do good things for other people with all our might, too. Now we can understand the war equipment more than before. If Commander Coney did not permit us to go there, I suppose it would be very hard to get greater happiness than that day's happiness.

We were very grateful to Commander Coney and the other officers. We had a good vision in our hearts and minds. When we finished feeling everything, they had a tea party ready for us on the top deck of the ship. They took our pictures, too. After the tea party then we started to leave the gunboat. They helped us to come on and helped us to leave the boat very carefully. So we shall not forget the matters of that day forever. We are thankful to God that though we are the sightless of the people God's grace is with us always. In these critical days we can receive the kindness from the Christian people. So we have the greatest of hope. God bless all of our helpers forever and ever.

Written by one of the

Ming Sum teachers.



A FRIENDLY VISIT FROM THE U. S. NAVY



*Commander C. E. Coney, U. S. N.
U. S. S. MINDANAO.*



Lieutenant Bower, U. S. N.

Lieutenant Chitwood, U. S. N.

Lieutenant Alderman, U. S. N.



Some of the men from the U. S. S. Mindanao

Ming Sum is always glad to welcome their friends of the United States Navy whose help and advice is much appreciated.

Ming Sum Reads

The Braille code shown on the following page is the one that Dr. Mary West Niles and some German associate worked out in order that the blind of this province might have a medium through which to work.

Besides Cantonese Braille, Ming Sum teaches Mandarin and English Braille. More emphasis is being put upon English Braille so that more of those without sight here may read widely and put into Cantonese for those who do not learn English the wealth of material that is now sent to us.

This explanation of who Braille was is put in so that more people may understand this marvelous system that opens the world to so many who otherwise would sit in darkness. It may be adapted to any language as different arrangements of the six dots are chosen to represent the sounds in each language.

“This method was invented in 1829 by Louis Braille, who became one of the best organists in Paris and a noted educator of the blind. As a child he delighted to play in his father’s saddlery shop, punching holes in the scraps of leather with an awl. One day the sharp tool slipped, injuring his eye so severely that he became totally blind. He thought a great deal about the little marks the awl left in the leather, and the idea came that if the awl were punched only half way through, a dot would be raised on the other side. With this as a basis he worked out a system whereby different variations of groups of little raised dots represented letters of the alphabet, special word and syllable signs, and punctuation marks”.

Compton’s Pictured Encyclopedia,
F. E. Compton and Company, Chicago.

Vol. I. P. 346



CANTONESE BRAILLE CODE.

[The black dots represent the raised points of the sign; the dashes serve to show their position in the group of six.]

INITIALS

f	h	k	k'	l	m	n	p	p'	s	t
t'	w	y	ch	ch'	sh	ts	ts'	kw	kw'	ng

FINALS.

a	e	i	o	ö	oh	ai	aaï	au	aaü	ei	
iu	oo	oi	ue	ui	ooi	sz	ak	aak	ik	ek	ok
ük	euk	at	aat	it	ot	ut	oot	uet	ap	aap	ip
op	am	aam	im	om	an	aan	in	on	un	oon	uen
ang	aang	eng	ing	ong	ung	eung					

-tone MARKS.

sheung	sheung	chung	hâ	hâ	hâ	hâ
sheung	hui	yâp	p'ing	sheung	hui	yâp

PUNCTUATION.

Figure sign.	Full Stop.	Comma

1	2	3	4	5	6	7	8	9	0

For representing the Canton colloquial in Braille the "initial and final" system is used, and the Braille signs are allotted as shown above. As the number of Braille signs is limited, several have both an initial and final meaning. In practice, however, no confusion will result from this arrangement.

In such characters as *yau*, *ying*, *yui*, etc., the *y* is omitted when used as finals.

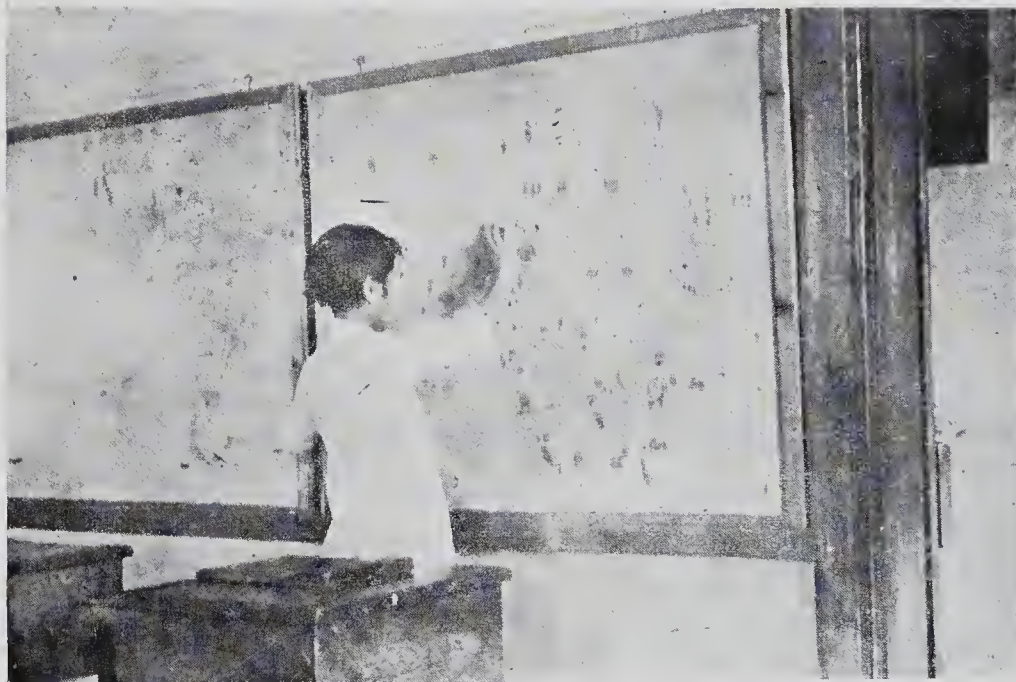
Tone Marks.—"Sheung p'ing" and "sheung yâp" use no tone marks; "hâ p'ing" and "hâ yâp" use the same tone mark. Words consisting of only one Braille sign, as *on* (peace), and *uk* (house), and not needing tone marks must be followed by a space.

Figures—These are represented by the ten Braille signs composed of the four upper dots, preceded by the figure sign. The figure sign is placed before the first figure only of a number.

They also read the Bible in Cantonese, and English Braille, "Junior Evangel" "Discovery" and many stories in English Braille, the "Sunday Chat" in Mandarin Braille, and all of their text books transcribed into Cantonese Braille onto old magazine paper.



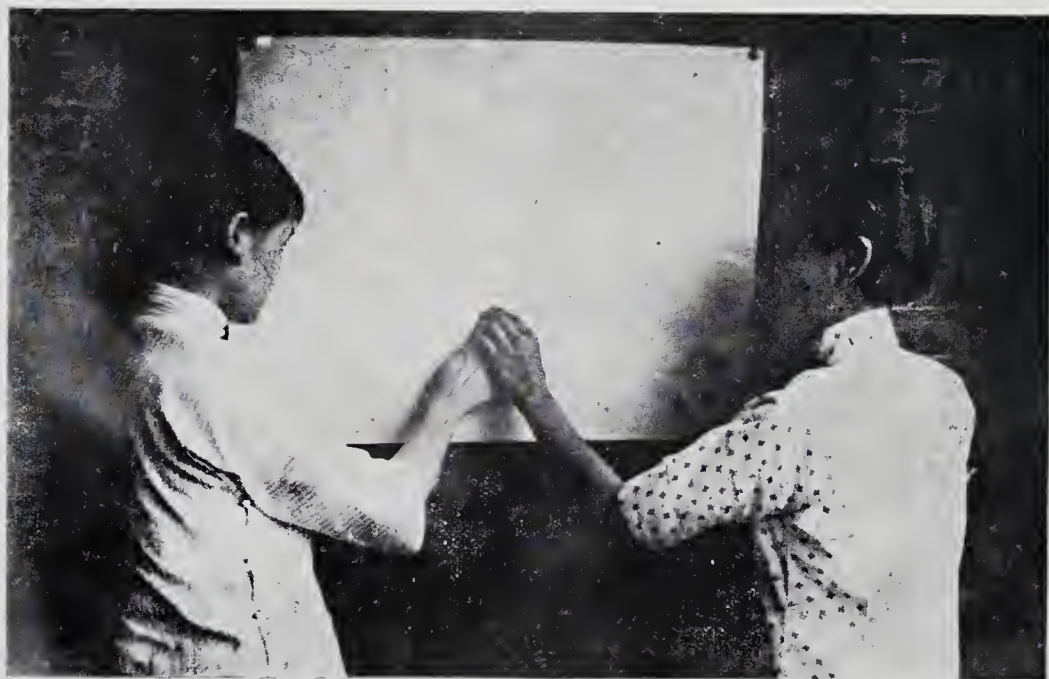
Cantonese Braille Primer



Studying geography from wall maps made at Ming Sun



*Miss Hon Fai Fuan
reading "The Searchlight"
(English Braille)*



A lesson in geography from a map made at Perkins Institution



*Enjoying the Readers Digest in English Braille with
Miss Grace Rupert*



Bible in Mandarin Braille



*Reading Leonard Dawdy's story in the
May issue of the "Perkins Goat"
(English Braille)*

DRAWING AND CARRYING WATER





*Knitting according to methods used at
Perkins Institution.*



*Miss Maan on her way to Shameen to get
knitting orders.*



Knitting, making mats, wearing tape, and making brushes.



The Industrial group admitted in 1912.





Washing dishes



Sweeping



Ming Sum Sings

We wish it were possible to give a sound picture of Ming Sum music. From the beginning music has been an important part to the school curriculum and the ministry of song at Ming Sum has gone far into the hearts of both the blind and the seeing.

Miss Margaret Chau gave many years of excellent training in teaching and reading music. Never has the playing or singing been by ear alone; the teachers have always followed the Braille notation of music. It was Miss Chau who laid the foundation for sure tones and love of singing that has gone on through five decades.

When the girls from the German School for the Blind came to Ming Sum in 1919, they brought with them thorough methods which gave a mellowness of tone to fine old songs and Christmas Carols that have become a tradition here.

Miss Annie D. Hancock of the New Zealand Presbyterian Mission gave of her time to teach better singing and laid special emphasis on the training of the speaking voice.

Mrs. James Carnegie, Jr. came every week for more than a year to teach new songs and better technique. The concert under her supervision pleased many and provided money to help build the Mary Niles Memorial Hall in 1932.

Miss Lucille Shoop and the Rev. Hedley Bunton came between air-raids in 1938 to help the music teachers with new music from America.

Many people in the United States have questioned the policy of teaching western music here. We feel that music speaks a universal language and time has proved the joy and deep satisfaction to those in South China who do not see. The music

of the "sing-song girl" cannot be taught here and the songs from the drama of China are not suited to chorus singing. Consequently the songs and hymns of the West have found a place in China and Chinese tunes are used when possible.

In South China there is no position open to the trained blind worker except in a Christian community. The old conception was that a girl without sight could be only a prostitute and a blind boy a fortune teller. A knowledge of music has enabled many sightless individuals to give service in schools, hospital evangelistic programs and in rural communities, as they have played the organ, led the singing and taught the children.



The Choir

Three blind teachers at Ming Sum have the responsibility of teaching piano, organ and chorus work. Miss Faan was taught by Miss Chau and Miss Hancock, and studied in the Lo Tak and Union Normal Schools in Canton. Miss Faan, in turn became the teacher of Miss Laai and Miss Uen as they came as little girls in 1912. They continued their work in Normal schools in Canton and Wuchow.

During July and August of 1939, through the gift of American friends in Canton and the United States, Miss Kathleen Bond has taught music in Ming Sum—to the entire school, to the teachers, to the Junior High School girls and to the boys. She has given a lift and help to the music—one of the loveliest gifts of the Fiftieth Anniversary Year. All at Ming Sum and all friends of the school rejoice that the pupils and teachers may have this training, an excellent technique given through a loving understanding heart. She has inspired those she teaches to round and deeper tones, and to sing more from within.

“Since singing is so good a thing
I wish all men would learn to sing”
William Byrd.

There is always music somewhere in the Ming Sum Compound—a piano, an organ, a group of children singing in the outdoor Chapel, an older group singing in their dormitories, and at the end of the day, the evening hymns. This month we have all awakened and renewed our joy and gratefulness that music is so large a part of our life. For a half hour each day after Chapel we have learned great new hymns. Giving attention mostly to the meaning and mood, a new depth and sincerity of tone has come from a real response to both words and music. With the teachers and Junior High School girls we have talked more of methods, of posture and of materials. Songs of many kinds have been learned accurately and thoroughly and have been sung with vitality and movement. We have chosen happy songs, songs of praise, of Thanksgiving, of Faith, of Petition. These will be taught to the whole school, and then the older girls, in turn, will take them out into the villages and churches and schools.

(Miss) Kathleen L. Bond,
Union Normal School
Macau.

(At Ming Sum School as teacher of
Music in July and August of 1939.)



Miss Kathleen Bond and the three music teachers.

Miss Bond was graduated from The Biblical Seminary in New York, then taught five years at Lo Tak and Mei Wa Schools in Canton. She returned to America and studied at Teachers College, Columbia University, where she received a B. S. in Music Education. The next five years were spent in teaching music at Gingling College, Nanking. These years of experience were crowned with three semesters at Westminster Choir College, Princeton, New Jersey.

Miss Bond returned to China to teach music at the Union Normal School, temporarily located at Macao. She gladly came for a month to give her best to the music life of Ming Sum. She has promised to continue this help by giving her advice in the choice of music and by coming again next year. Thus new vitality and depth have been added to insure a better ministry of song.



Motion song

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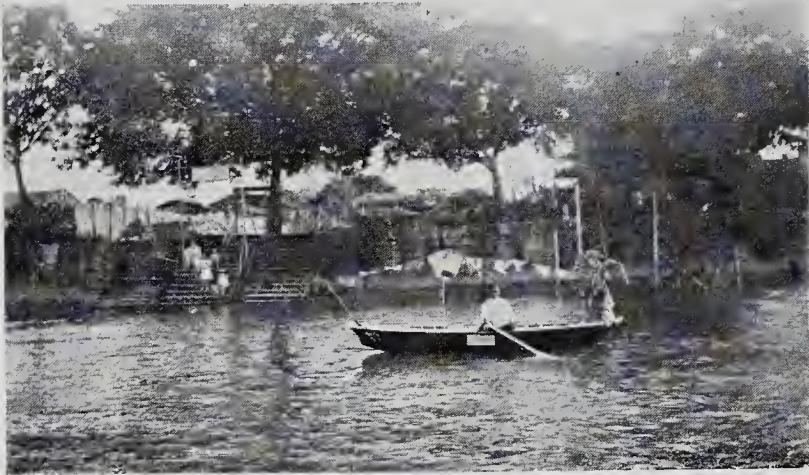


They Sing as They Walk.

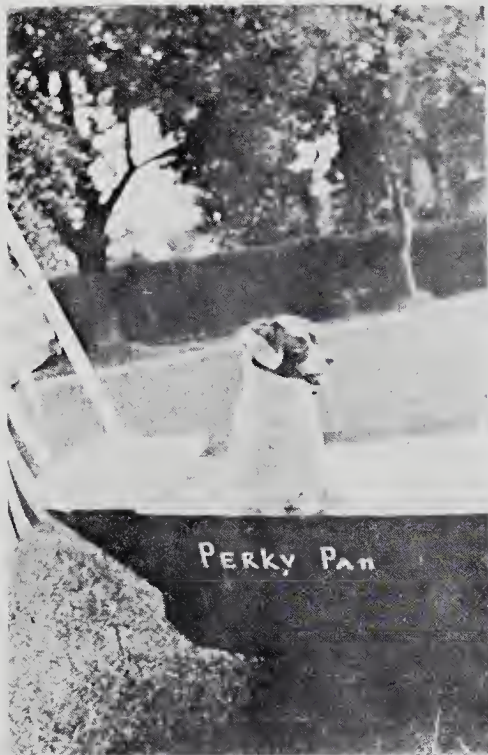
MING SUM PLAYS

You put the little stars to sleep
And wake the sun each day;
I'm glad, dear God, for I'm a child
Who likes to run and play.

E. McE. Shields.



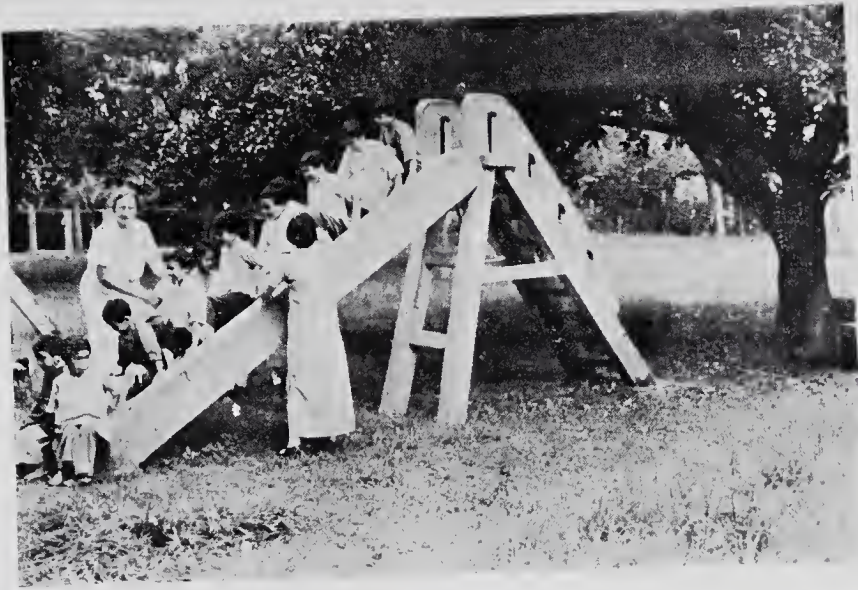
The launching of the "Perky Pan"



*Perky—the Ming Sum Mascot
in the "Perky Pan" before the launching*



"Row, row, row your boat"



*The Slide is
always popular*



*"London
Bridge"*



The race!

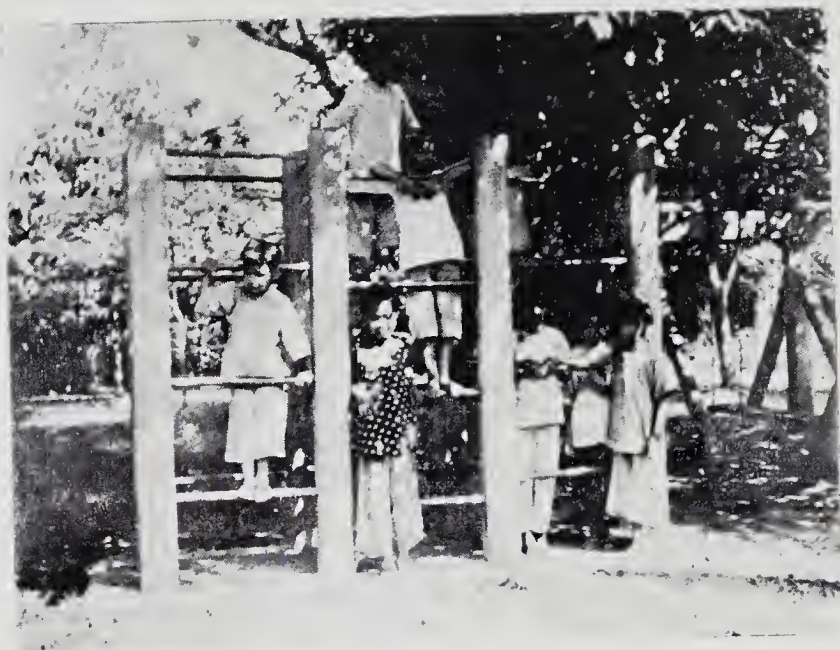


Tug of War



"Swinging is such fun!"

MING SUM PLAYS



Climbing high on the Jungle Gym



"In and out the Window"

Ming Sum Graduates.



Miss Mary W. Bischoff, R.N. presents diplomas in Massage.

Incredible though it seemed to all of us at Ming Sum, another school year was successfully completed on June 27th, 1939 in spite of the fall of a great city with its attendant invasion, sixteen weeks of refugeeing on boats and all of the other unusual circumstances of the past months. The Turner Training School for Nurses at Hackett Medical Center and Ming Sum were the only two schools left in Canton and, therefore, the only two schools to hold graduation exercises in this city.

As the day set for graduation approached, the question uppermost in the minds of all was whether there would be any guests for, under existing conditions, the trip to Ming Sum has its hazards for the Chinese and its annoyances for foreigners. Nevertheless, preparations went on with the same whole-hearted earnestness and zeal customarily shown by Ming Sum teachers and pupils. Miss Bischoff came to examine the three candidates for certificates in massage and found them proficient and worthy of their diplomas. The silence of examination days was interspersed with joyous bursts of song as large and small practiced their own particular parts for the graduation program.

The lawn, left hard and bare in February by the trample of hundreds of refugee feet

had now re clothed its brown nakedness with a dress of fresh green for the occasion. The entire compound now looked the lovely garden it was meant to be.

On graduation day Miss Carpenter went out to the river to give the guests entrance through the famous gate in the barbed wire. With great delight we welcomed about one hundred guests, a larger number than had been present at Ming Sum's graduation for some years.

To most people, Ming Sum's singing gives special delight. It therefore plays a large part in every program. Graduation was no exception. Guests listened with joy but greater still was the joy in the faces, voices and hearts of the singers. The Junior High School girls sang several times. Two songs in English gave proof of the fact that Chinese children can learn to enunciate well and interpret with real feeling, the songs dear to the heart of another nation. One of the graduates played the mouth organ accompanied on the piano by a Junior High School girl. Each department of the school had ample opportunity to express its happiness through joyous melody. The first grade added to the enjoyment of the occasion by singing several motion songs. Mrs. Franklin Karcher of

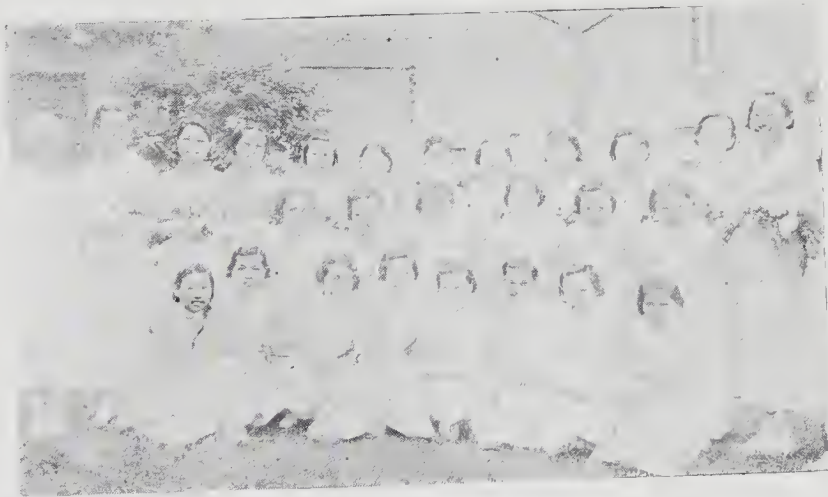
Hackett Medical Center generously shared her time and talent. Her singing, as always, was a real treat to Ming Sum.

It seemed especially appropriate to have Mr. E. W. Raetz of the Boat Mission talk to the graduates this year because he not only lived at Ming Sum during refugee days, but loaned us his boat to use as living quarters and helped in so many other ways such as securing rice, oil and fuel. Because Ming Sum feels he is a real friend his message will live long in the hearts of pupils and teachers.

It was a matter of much satisfaction to the graduates to be able to go forward, unassisted, to receive their diplomas. Three were given certificates for proficiency in massage and two of the three also received diplomas of graduation from Ming Sum's elementary school.

The day was a happy one for all, made happier because so many friends cared enough about the "School of the Understanding Heart" to brave the difficulties of the way to share in the joy of the graduates.

And so in the fiftieth anniversary year of its founding, Ming Sum graduates.



Back row—standing:—
1939 Graduating Class of the Turner Training School for Nurses Hackett Medical Center with the newly capped student nurses.



The New Hospital Building at Hackett Medical Center.



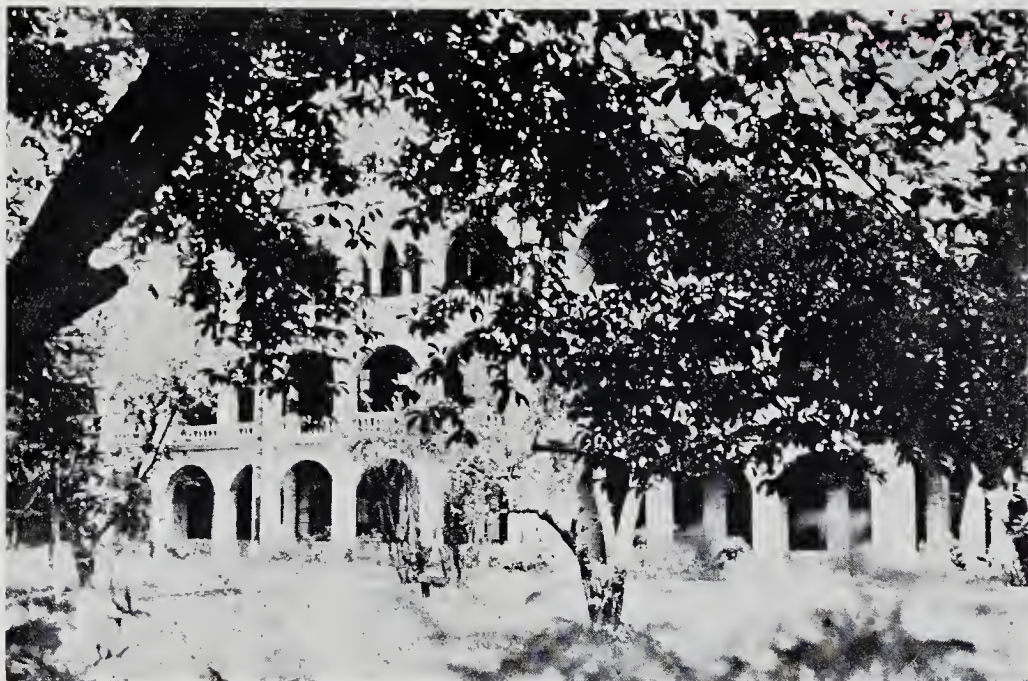
The Staff at Hackett Medical Center. There has always been helpful cooperation between Hackett and Ming Sum.

Ming Sun has a garden

MY GARDEN

Thomas Edward Brown

A garden is a lovesome thing, God wot!
Rose plot,
Fringed pool,
Ferned grot —
The veriest school
Of peace: and yet the fool
Contented that God is not —
Not God! In gardens! When the eve is cool?
Nay but I have a sign:
'Tis very sure God walks in mine.



MING SUM HAS A GARDEN



MING SUM HAS A GARDEN



Growth

I did not know Thee Lord,
 Until my garden brought us face to face,
Revealed Thy gracious miracle
 Of sun and seed in little space,
Since I have seen Thine alchemy
 Turn earth-brown bulbs to living gold
Of daffodils, eternity has seemed
 A simple truth to hold,
No dim cathedral is as still
 As twilight in this holy place;
I did not know Thee, Lord
 Until my garden brought us face to face

Anonymous.

These Also Serve Ming Sum



Taai So, who carried the grass torch for Dr. Niles, still active in Ming Sum service.



*Mr. LEI
whose family for three generations have built
well for Ming Sum.*



KIU POH General helper for twenty five years.



The Gardeners.



These build for Ming Sum.



Future helpers.

THESE ALSO SERVE MING SUM



The Well-digger.



The Carpenter.



AH KENG Twenty years of service at Ming Sum



Mr. Lei's sons who now carry on his work.



Chan Poh, for more than thirty years Dr. Niles's friend and cook. She has come back to Ming Sum and serves as school cook.



*Girls brought to Ming
Sum in 1936.*



*More of the 1936
Group.*



*The same girls
in 1939.*

“Their Works Do Follow Them”

As I walked into the grounds of the Ming Sum School for the Blind in Canton, I seemed to sense the presence of those who had lived and loved and labored there. The very trees and blossoms whispered familiar names—“Mary W. Niles—Margaret Chau—Lucy Durham”. More than forty years slipped away, and I saw in retrospect that first little group who had been rescued by the compassionate physician from their hopeless lot. By faith she made herself responsible for their future, perhaps little dreaming of what would grow from that tiny beginning. Yet the vision ever beckoned her on; surely one may say that she and her successors “through faith wrought righteousness, obtained promises, out of weakness have been made strong, waxed valiant in fight, turned to flight armies”.

I had been absent from the city and was looking for one of the teachers to transact some business. Though I had read in the papers that the police in Canton were cleaning the streets of blind singing girls and forbidding the exploitation of these girls, I knew nothing of the fact that this school had been requested to receive some of the little girls and to send teachers to instruct others. Great was my surprise to find Miss Maan in front of one of the buildings in the act of receiving from representatives of the police department a great many bed mats, buckets, shoes and other necessary articles. With a few words of explanation she invited me to go inside to see the new arrivals who had been there only two days. The authorities were to provide the outfit for each child and pay a monthly allowance toward their support. I recalled the fact that this very building had been erected by the government on a similar occasion in 1912 when the school received from the Police Department seventy girls for whom there was then no accommodation.

I found Dr. Wong busy distributing new shoes to a very contented and orderly crowd of sixty four, and wondered greatly to see them looking so clean and happy as I recalled Dr. Niles’s humorous description of the coming of the other class. Those poor children had been filled with lies as to the fate that awaited them from the hands of the “foreign devils” and had come determined to resist whatever was done to them. However, they soon found their mistake and changed their attitude to a very different one, which gradually became one of co-operative appreciation. I learned that the number sent by the police was twice what

the school had promised to receive and that a number were beyond the age limit prescribed, but for the time being all were being cared for. As it is impossible to mix the older ones and the children, fourteen had to be sent away later. They wept and said that they wanted to be taught to lead different lives, and one can but hope that other provision can be made for them.

As I came out Miss Maan said to me: “Surely the love of Christ has already touched the hearts of these girls for they have changed greatly in these two days. At first they were very hard to manage and fought when we tried to clean them up, but now they are submissive, eager to learn to sing and read”.

Then with a smile as if seeing one who was invisible, she added, “This was something that Dr. Niles longed and hoped to see. Remembering the words, “Seeing we are compassed about with so great a cloud of witnesses”, I replied.

“Surely she does see and rejoice !”

Written by Mrs. G. W. Marshall.
American Presbyterian Mission
Canton.

May 5, 1936 after she saw the girls brought in by the Police Department in April of 1936. These pictures show them as they looked in 1936 and now in 1939.

To Dr. Wong came the responsibility of cleaning them and curing them. Some of Dr. Niles’s old friends came back to help in this task. Dr. Wong still bears in her own body some of the results of too close contacts with the dirt and disease of those brought in, but they are now clean and whole. This was during Miss Carpenter’s furlough and Dr. Wong had to make all plans for receiving this new group. Their coming was one of the many almost miraculous results of the New Life Movement as all departments of the National, Provincial and Municipal Government were quickened to reform of many sorts.

The children have been taught by all of the teachers but especially by some of the ones who were brought into the school in 1912. Miss Uen and Miss Laai came in 1912, rescued by Mr. Chan King Wa, received abundantly of all Ming Sum offered, then graduated from normal schools in Wuchow and Canton. They found joy and growth in teaching these newcomers. And thus the torch that had been lighted for them was passed on. May these learn increasingly to share their light.

These Carry The Torch

Miss Annie Yu (Yan Oi Yu) has just written an interesting story of her life, telling of the early memories of her home in Yueng Kong, South China, of her blindness at four years of age, of her coming to Ming Sum School and of her going to far Yunnanfu to start a school for the blind under the Chinese Home Missionary Society. We wish we could print it all here. It is a picture of miraculous change, growth and guidance.

Mrs. G. W. Marshall, then in Yeung Kong, introduced her to come to Ming Sum to study. She writes that "Dr. Niles loved us with her whole heart and was like a mother to all the children. She cared for our bodies as well as our souls and wanted us to be strong and well".

She pays tribute to Miss Faan as her music teacher and to Miss Margaret Chau of whom she says,

"She was always very just and it was her love that changed me and now I cannot thank her enough, especially for my music (she made me go on with my practice when I wanted to stop). How lonely I would be without my music now."

After she finished Ming Sum she went to other places to teach and was ever improving in her spirit and attitude.

In October of 1922 she bravely went to Yunnanfu. Of this she writes:—

"The call came to go to Yunnanfu. I felt I should go but was not yet ready. Finally I was willing and preparations were made. The same evening Dr. Niles had earnest prayer with me and gave me good advice. Miss Durham and Miss Chau comforted me, for they knew that it was not easy for me

because I was the only one from our school who had to go so far, and must leave all my friends and go to a strange place and speak a different language. But they committed me to the Lord so they had peace in letting me go".

The years from 1922 to 1929 were full of hard struggle as Miss Yu labored on with the administration, finances and teaching in the newly opened school. The whole responsibility was hers and it was almost too much for her. Finally there came help in the friends who now mean so much to Miss Yu. In May of 1929 Sister Adele and Sister Anna of the German part of the China Inland Mission arrived to take care of the school with Miss Yu. The history of the school since then has been one of great progress. Madame Chiang has visited it and has given it her help and sanction.

Of the coming of the two German Sisters, Miss Yu writes:

"On the sixteenth of July, 1929 Sister Anna and Sister Adele moved over to the school to stay with us. That was a great big joy for us. At that time I was loosed from my big burden because someone was with me to help me. It was really an answer to prayer that we received these helpers".

In 1932 Miss Yu with Sister Anna Muller visited us here at Ming Sum and brought inspiration as they told us of the step-by-step progress of the school in Yunnanfu, which is a direct result of the pioneer work here and of the loving vision and the belief that Dr. Niles had that the girls could go out and work in other places.

It is with great joy that we now receive their greetings and the account of the continued progress under God there.



Miss Suet Kei Lei
Ming Sun



The Blind Girls' School
Kunming, Yunnan



Miss Lei with her first class in massage after
she was taught by Mrs. C. N. Laird



Miss Annie Yu of Yunnanfu
(Kunming)

What Ming Sum Means to Me

There was a big village where all of the people believed in idols. My home was one where idols were worshipped but it has now become a Christian home. I was the first in my family to follow Christ.

When I was born my parents loved me very much because I was the first girl in the family. How unfortunate that I lost my sight when I was four years old. From that time and forever I could not see all things of the world and could not share pleasure with persons. I remember when I was ten years old my relatives went to the theatre. I could not go with them. Then I hid in the bedroom and wept silently.

Sometimes I could not sleep well. Then I cried because I thought about my loss of sight. All things of the future seemed painful to me. O! my Heavenly Father loved me even though I did not know Him at that time, but He prepared all things for me.

He led me to Ming Sum School to study. Since I have come to Ming Sum I have been very happy in my life because I knew the lessons I learned gave me not only knowledge but also independence. Therefore I studied all lessons very hard. After I graduated I have been teaching in Ming Sum for more than twenty years and have had some work in schools for the sighted so that I could teach better. How much God has given me. How many things Ming Sum has given me. I thank God very much and am deeply grateful to Ming Sum.

When I am reading books or knitting or making clothes, I think if there were no Ming Sum I would be a useless person and my surroundings would be very difficult.

When I go to my home now, my family respect me. I think if there were no Ming Sum I would be sitting in a chair with nothing to do all day.

When I graduated from Ming Sum I knew Mrs. C. N. Laird who was my massage teacher. I asked her to help my brother go to school. How very happy I was when she promised me to do it. When my brother finished his school in China he went to America to study more. He became a minister. Again, I think if there were no Ming Sum I would be living in the poor village where I could not know my friend, Mrs. Laird.

This year is the Fiftieth Anniversary of Ming Sum School. The results of the fifty years are not as much as in a school for the seeing but Ming Sum has helped many sad people to get joy and work and true light. It has helped hundreds of people who were useless to be of use.

I hope that God will bless Ming Sum and guide my Mother School to do much more work and have more progress during the next fifty years.

(Composed by Miss Suet Kei Lei. She wrote it by herself and said what was in her heart without suggestions from anyone.)

"THESE CARRY THE TORCH"



Miss Wong—
working with
Children at
Hackett
Medical
Center



Miss Lau washes dishes at Hackett Medical Center



Miss Wong teaches Bible, Music and reading to the children in the Pooi Ying Refugee Camp, Paak Hok Tung Canton



Miss Chui is the Rev. Calvin Lee's Assistant at one of the Canton city churches



Miss Lau—working among lepers and boat people in a country district some distance from Canton

The Canton Association For The Blind.

In February 1939, the Canton Association for the Blind was formed. As it is a further step in the wonderful work carried on by the Ming Sum School, and a perfect compliment to that organization, what could be more fitting than that it should come into existence in the year in which Ming Sum celebrates its fiftieth anniversary?

The idea of such an Association was met with great enthusiasm by the many friends of the blind in Canton, and the drive for membership proved most successful. An executive committee, under the able chairmanship of Mrs. C. N. Laird was elected and proceeded to carry out its main purpose—"To Help the Blind to Help Themselves".

The aims of The Canton Association for the Blind, as laid down in its constitution, are threefold:—

- (1) To provide a hostel for trained blind persons.
- (2) To act as a placement bureau from which blind workers may be employed.
- (3) To provide work for the blind in the hostel and in their own homes.

Owing to unsettled conditions in the city of Canton at the present time it has been thought advisable to postpone the securing of a hostel to some later date. Instead, the committee decided, with the kind permission of those in charge of the camps, that, for the present, those blind who come under the auspices of the Association should be maintained at the refugee camps or boarded out in private houses where some of them have found shelter.

The Association is fully cognizant of the two great needs of blind people in all walks of life, which are that they be saved from the terrible lot of enforced idleness to which their handicap leaves them open, and that they be made to feel useful citizens in the midst of the seeing world. They need books and the ability to read them, and they need training in doing those things which are within their power, such as knitting, massage, caning, weaving and so on. Keeping in mind these psychological requisites of blind people as well as the obvious purely physical ones, the Association has already been able to do much for the blind of Canton.

Three Braille slates have been given to the blind women living at Lingnan, and through the kind help of Mrs. S. K. Hoh, who reads aloud to them, they are now transcribing many books which will form the nucleus of the Association's library. A Ming Sum graduate living at Hackett Medical Centre is also transcribing many needed books as patients are able to read to her. The Association is paying her board at Hackett.

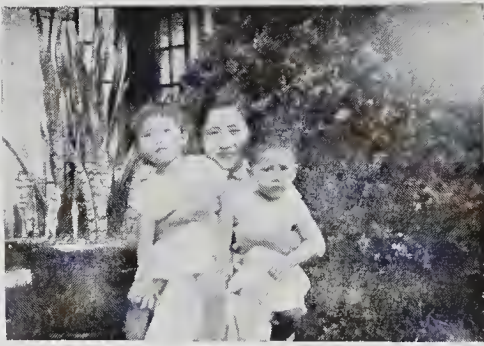
Until the present time, the Ming Sum School for the Blind has had to limit its students to those who had some family or friends who would guarantee their welfare after graduation. Since the Canton Association for the Blind has come into existence, this scope has been greatly widened, for friendless blind children can be guaranteed future help by the Association. Thus seven girls and five boys who otherwise would have no hope of education are now being supported and educated at Ming Sum.

The Association is also paying the salary of a Ming Sum graduate who teaches reading, music, and Bible study to children at the Social Centre of the Wai Oi Church. It supports at Ming Sum a graduate of the School for the Blind in Shek-Kei, who had all her possessions stolen by bandits when she tried to return home from Canton. She is studying special music here until there is an opportunity for her to go back safely. A young blind woman at Fong Tsuen found refuge with some impoverished friends, and the Association helped to buy her food. Unfortunately she died but again the Association was able to help by paying her funeral expenses.

Because of unsettled conditions and the difficulties of travelling at the present time, it had seemed that the teachers and high school girls of Ming Sum would not have their well-earned holiday this year. Again thanks to the Association, two months' rent has been paid for a house at Lingnan where they can have a pleasant rest and change in quiet cool surroundings.

Thus it can be seen from the above examples how great is the need for such an organization as the Canton Association for the Blind, and how broad is the scope of its work. May it grow and prosper as Ming Sum has done before it, and may it always fulfill its main purpose of helping the blind to help themselves.

MRS. D'A. BAKER-CARR.



Mrs. S. K. Hoh and children, Lingnan University, whose husband is in the department of industrial chemistry. Mrs. Hoh reads to the blind girls at Lingnan for Braille transcribing.



Miss Lau at Hackett Medical Center, transcribing books into Braille as a patient reads to her.



The group supported by the Canton Association for the Blind at Ming Sun.



Group of blind girls at Lingnan Refugee Camp provided with work by the Canton Association for the Blind.



Hing So Lai

Dr. Otto's concern for the welfare of this girl gave the impulse for the founding of the Canton Association for the Blind.



Miss Mak at Waí Oi Church, Canton, surrounded by her pupils.



The Organization of the Canton Association for the Blind

During the year 1937—1938 there crystallized, out of many helpful contacts in America, three important goals toward which all connected with Ming Sum resolved to work, namely, THE MARY NILES CAMP, THE PREVENTION OF BLINDNESS PROGRAM, and the formation of THE CANTON ASSOCIATION FOR THE BLIND.

THE CANTON ASSOCIATION FOR THE BLIND IS NO LONGER A DREAM. It is a reality.

In November of 1938, Dr. J.H.F. Otto, a prominent German doctor in Canton asked if Ming Sum School, then temporarily on boats near Shameen, could receive the two blind women who had been taken to him to the Red Cross Hospital for safety from the chaos of those days. We explained that we could not take adults with children, as Ming Sum is definitely a school, but that for these women and others, we hoped for an Association for the Blind in Canton. Dr. Otto understood the situation and at that moment resolved to lend his efforts to start the Association.

He discussed the situation with Mr. D. L. Dawson, Manager of the Chartered Bank of India, Australia, and China. Both Mr. and Mrs. Dawson have given much help to Ming Sum. On February 3, 1939 an organization meeting was held in Mr. Dawson's home. There gathered a group of naval, business and missionary people, representing England, Australia, Germany, India, China, and the United States, and on that day THE CANTON ASSOCIATION FOR THE BLIND became a legal entity. On February 10, 1939 the first executive meeting was held at Ming Sum School. The following officers were elected out of a Committee chosen by the Association.

PRESIDENT.

Mrs. C. N. Laird, Lingnan University

VICE-PRESIDENTS

Mrs. d'A. Baker-Carr, Shameen
Dr. J. H. F. Otto, Red Cross Hospital

TREASURER

Miss Grace M. Rupert, Hackett Medical Center

SECRETARY

Miss Mary Bischoff, Hackett Medical Center.

MEMBERS AT LARGE

Dr. R. L. Lancaster, Shameen,
Brigadier Wm. Darby, Salvation Army,
Canton.

MING SUM SCHOOL REPRESENTATIVE:

Miss Alice M. Carpenter.

Out of this strange chaotic year has come this progressive, constructive, forward-looking movement in Canton. Along with other groups and individuals, Ming Sum is thankful for her part in it.

We repeat James Russell Lowell's lines with new meaning—

“Nor is he far astray who deems
That every thought that rises and
grows broad

In the great world's heart,
by ordered impulse streams
From the heart of God.”

Reprinted from The Torch
Vol. 1, No. 1. May 1939.



To give permanent record of the beginning of THE TORCH we reprint this page from the first issue of THE TORCH along with these welcome greetings from Dr. Farrell, Director of Perkins Institution, and Mr. and Mrs. R. G. Mather.

It was in 1882 that Dr. Mary West Niles came to Canton under the Board of Foreign Missions of the Presbyterian Church in the U.S.A. She was a young doctor in whose heart was the love of God and in whose hands was the skill of an excellent surgeon. She gave of her youth and ardor in Canton Hospital, the first hospital in Asia. From there she went on her errands of healing, through the great gates and dark streets, into the heart of old Canton. Before her walked her faithful Chinese assistant, carrying the twisted torch of native grass. There was no "oil for the lamps of China" then.

Many strange sights came to her through the light cast by the grass torch, not the least tragic of which were the blind slave girls, singing their sad songs in the shadow.

Impelled by a motive more than pity, she held high the torch of her purpose through the darkness of opposition and discouragement. In 1889 she started the Ming Sun School for the Blind, the School of the UNDERSTANDING HEART. She resolved that the fingers and hearts of the blind should see. She willed

that the visually handicapped should go back to live and work with their seeing friends. This they have done for half a century, and thus has the torch of her endeavors lighted the dark path for many.

To Dr. Gabriel Farrell of Perkins Institution and Massachusetts School for the Blind in Watertown, Massachusetts we are grateful for suggestions and for THE TORCH cut which through him was presented to us by Mr. Ernest Nichols of Newton, Massachusetts. We thank Mr. Nichols and are proud to have the same design that was formerly used by Perkins Institution from which school we have received so much of friendliness and help.

The Board of Directors of Ming Sun School for the Blind has designated THE TORCH as the official house organ of the school, to be published semi-annually, usually in July and January.

This first issue appears in May to give the story of the past months, to tell of plans, and to call attention to the fiftieth anniversary of the founding of Ming Sun School. With it goes the gratitude of the Chinese and American staff to many friends for interest and help, and also the deep resolve to carry on and pass to others, under the guidance of God, the torch that has been given to us.

Alice M. Carpenter.

Greetings from Perkins

Rising from the center of our main building, named after Dr. Samuel Gridley Howe, the First Director, and a pioneer in work for the blind in this country, is a tall tower of concrete. Surmounting the tower is a lantern. Architecturally this signifies that the tower is part of an educational building, rather than an ecclesiastical. It implies that light radiates from this center.

When we started our school paper several years ago, we named it "The Lantern" for the purpose of indicating that its purpose is to bring light. "The Lantern" has found its way into many countries and many places and from the letters that we receive we have reason to believe that it is fulfilling its purpose. Away over in China, a long distance from us in miles, but closer in the bonds of friendliness, you are starting a paper and have named it "The Torch". Its purpose, likewise, is to give light and I feel sure that guided by those who are interested in it this will be fulfilled.

In this undertaking we wish you every success and to this new paper in a very old land we send greetings from an older paper in a comparatively new land. May the rays of your "Torch" be far-reaching and undimmed as the years move on.

Gabriel Farrell,

Director of Perkins Institution and
Massachusetts School for the Blind
Watertown, Massachusetts.

My husband and I were filled with thankfulness, pride and joy on receiving THE TORCH from Lighthouse No. 10. Will you please accept our heartfelt congratulations for the officers and the crew of Lighthouse No. 10 on this concrete evidence of their pluck in carrying on and increasing the work despite extraordinarily difficult conditions.

Since our visit to Ming Sum ten years ago we have followed every step of the work with intense interest and admiration of the intrepid achievement. One of our bravest workers is a friend, who, when he was twenty-two had his eyes blown out and his hands blown off. He was then uneducated, and in addition, owing to his treatment at the hospital, had become an

opium addict. He fought King Opium and beat him, educated himself, committed 50,000 words to memory, became a remarkably good lecturer, has supported himself by lecturing in many universities, has written a best-seller, and is one of the greatest missionaries and international Christians. We are sure that he would want to join us in congratulating you on your publication on your return to Ming Sum and your continuance and development of your beautiful program to educate the blind so that they may not only become self-helpful, but, as he is, to be the best teachers and missionaries to the seeing, and to help in the good fight against all blindness, physical and spiritual.

As my friend, Helen Keller, says to me, blindness is not the chief affliction of the blind, but the attitude of the seeing people to them.

With love, repeated congratulations, and every good wish there is for your successful carrying out of your program and reaching your Ideals of Service, from the crew and passengers of Lighthouse No. 1 for now and forever and ever, in all of which my husband and I join with deep, deep admiration, I am,

Your affectionate friend,
The Lighthouse Keeper,
Winifred Holt Mather (Mrs. R. G.),
Honorary Secretary,
Honorary Founder,
The New York Association for the Blind
Lighthouse No. 1,
III East 59th Street, New York,
New York.

* * *

As a record of the many happenings of the Fiftieth Anniversary year we reprint the High Lights from The Torch, May 15-1939.

AUGUST—1938.

All of the blind and seeing teachers had two weeks of freedom from the strain in Canton in Heep Yunn School of the English Church Missionary Society in Hong Kong. There they were received as friends and as such they enjoyed the life with the teachers and children there. This was made possible by the gift of \$200.00 Hong Kong currency from the Women's International Club of Canton. The idea was proposed

by Mrs. D. L. Dawson, who told the club of the need of the teachers to get away, and of their desire to feel the sea and to pick up shells on the sea shore. Glorious free days at the shore were given by Miss Mary Bischoff. This was the fore-runner of the Mary Niles Camp.

SEPTEMBER—1938.

School opened with:

Blind teachers,	women, 8
Seeing teachers,	women, 6
Kindergarten through the sixth grade,	girls, 65; boys 11
Junior High School,	girls, 8
Industrial department,	women 41
	men 2.

The Presbyterian Mission promised to subsidize the cost of the translation and printing of as much of the prevention of blindness material as we can use.

On September 23, Miss Alice H. Schaefer arrived to share in the life of Ming Sum School in the many ways in which she is capable. In 1923-1924 when Miss Schaefer studied Cantonese in Canton in preparation for her nine years as Principal of a Cantonese School in Bangkok, Siam, she lived at Ming Sum, and became beloved of all here. A heart-felt welcome was given to her as an old friend returning, this time to stay with us.

OCTOBER—1938.

Dr. Wong, Miss Schaefer and Miss Carpenter spent many days of planning according to the helpful advice of Consul-General Irving N. Linnell, organizing for the crisis which came October 21. On that day the school was moved to three rented feast boats, anchored by the Gospel boats near Shameen, about fifteen minutes by row boat from the Ming Sum buildings. This was done as a safety measure for the school. Through the courtesy and kindness of Commodore John Stapler U. S. N. and Lieutenant-Commander J. P. Clay, U. S. N. of the South China Patrol, a naval guard escorted the teachers and children from Ming Sum to the boats. Miss Schaefer went with them, and for sixteen weeks lived next to the school on one of the Gospel boats, generously loaned by Mr. E. W. Raetz of the South China Boat Mission. She gave courage and hope as she shared with our Ming Sum friends the experiences of those weeks. Dr. Wong organized and administered the affairs on the boats with rare ability. Miss Grace M. Rupert of Hackett Medical Center and a member of Ming Sum Board of Directors lived with Miss Schaefer for six weeks and assisted Ming Sum in countless ways.

The officers and crew of the U. S. S. MINDANAO gave protection and morale with their daily visits. The food supply was adequate because of Dr. Wong's excellent ability in planning and organizing.

According to Consular and Mission advice Miss Alice M. Carpenter stayed on the Ming Sum property in Fong Tsuen, in order to hold it for the school. There with Mr. H. P. Bunton of the London Mission and Mr. E. W. Raetz of the Boat Mission, and a very able Chinese staff consisting of Dr. Loh To Shang, Mrs. Wu Lee, Mr. Man Tung Lee and others a refugee camp was organized.

The beautiful old place that has been known to so many through the tens of years gave refuge to 1200 needy people in a time of great danger and need. They used the facilities of the buildings for cooking and sleeping, and many cooked out in the garden on little native stoves. Food, wood and other supplies were given by the Canton Areas Refugee Committee who administered funds from English, Chinese, and American sources. The other camp expenses were carried by American friends in Canton and America.

From the roofs of Ming Sum buildings and from the feast boats, it was a heart-breaking sight to watch the partial destruction of a great and well-loved city by fire—Canton, for more than 2,000 years the market place for many of the treasures of the Orient.

NOVEMBER—1938.

Ming Sum classes were resumed on the boats which served as class rooms, sleeping quarters, and dining rooms at various times of the twenty four hours. There was much to be thankful for as the annual Thanksgiving service was held as we all thought of the days that had just passed. We were glad indeed for safety of persons and school buildings, for food, friends, plenty of work to do and for peaceful hearts.

DECEMBER—1938.

After many weeks of being on the crowded boats, Mr. D. L. Dawson made it possible for all of the school to go, on two successive Sundays, on the launch loaned by Mr. d'A. Baker-Carr, down the river to the Jardine property where teachers and children could run without let or hindrance. And every one had the new experience of **feeling** a horse, which the German Riding Academy friends very obligingly held for them. Great astonishment was registered that the animal had such a LONG face.

Dr. Suet Ching Wong

Into every story of every individual there run countless threads that make the pattern different from any other, but into few lives have there been woven more varicolored strands than those we see in the Oriental-Occidental tapestry of the life of this daughter of old Cathay and new China.

Dr. Suet Ching Wong, now co-principal of Ming Sum School for the Blind has often given fascinating, tantalizing bits of her experiences as I have stood with her in the more than one hundred years old garden of Canton Hospital, in True Light Primary School, in Yan Tsai Church, at Hackett Medical Center and at Ming Sum School. Into all of these historic places in Canton, her life has been mingled.

A few days ago, along with the duties of a busy day, she told me what I shall here try to relate, picture by picture. She talked more freely than ever before, increasingly so, as she relived the years with her beloved teacher and friend, Dr. Mary West Niles.

From old Canton, in 1849, went a young man, Hing Wong, eager to find a fortune in Old Gold Mountain (San Francisco) from whence came fabulous stories of gold and untold wealth. He went in a sailing ship. They sailed on for months and were finally wrecked near an island where they could find only potatoes. Here they repaired the broken masts and torn sails and went on until they reached the Land of Gold after six months of perilous sailing.

After more than ten years in the wild new life of the West young Wong returned to Hong Kong, not rich in wealth, but

clever and experienced to carry on business in his own country.

He married in Hong Kong and later moved to Canton where he established a Christian home, one of the first ones of this class in South China. They had two daughters, Fung Kiu and Fung Laan. Then there came a third daughter, but she did not bear the "Fung" in her name as is customary to give the same first name to all of the daughters in the family . . . She was called by her father. Moon I, meaning "enough"! He had acquired all of the daughters he wanted. However, his family increased by five more girls but also that "circumstance of fate" was somewhat relieved by five boys as well.

The tenth child, Suet Ching, was born in Sai Kwan in Canton in 1881 and soon moved to Hong Kong with all of her family because of one of the violent political disturbances that came so frequently. There the family stayed for the rest of her mother's life. Mrs. Wong had endured enough from bandits in the country where Mr. Wong was in business for some time, and in the wild dangers of the city. She stayed in Hong Kong and her husband established his business there, another evidence of matriarcal influence in China!

The older daughters married, and for many years lived in Canton, near Canton Hospital on the land where the Yan Tsai Church now stands. With them Suet Ching lived, as she begged to come back to Canton. She played with the children, Hoi Hei (later Dr. Laai Kwan Hoi Hei)



Toh Ka, now Mrs. H. W. Nye, and her younger friends were Yan Choh, (now Mr. Y. C. Kwan) Seung Woh, (Dr. S. W. Kwan) Yan Lin (Mrs. Y. C. Kwan) and Yau Tsit (Miss Yau Tsit Law). There they had a happy childhood, with the privilege of going often into the Old True Light garden to play and sometimes into the Kerr garden under the old trees around Canton Hospital. As a special treat Mr. Kwan Loi, Mr. Y. C. Kwan's father, one of the sturdy pioneer preachers of Canton, took them down the shady path along the hospital as far as the river where they could see the strange boat life. Never were they allowed to go on the streets alone in those far off days.

Just across the path from her sister's home was True Light School, the first girls' school in this part of China, started by Miss Harriet Noyes in 1872 under the Board of Foreign Mission of the Presbyterian Church in the U.S.A. When she was eight years old, she joyously entered this school where she had so longed to go. Suet Ching's sisters were among the first pupils in that school. Mrs. Sum Tsz Lau Loh, for more than fifty years a teacher in True Light School was her loved teacher. Mrs. Law is one of the outstanding women of China. She is now Chairman of the Board of Directors of Ming Sum School for the Blind.

After finishing True Light, her father said she might study western medicine, a great departure from the ordinary course for a Chinese girl to follow at that time. She wanted to follow Dr. Mary Niles who had been their friend and doctor for several years. "But," said Mr. Wong, "Follow Dr. Niles in her humility of spirit as well as in her profession. Do not become proud with

the learning of the West as many we know."

So the young woman went against tradition and did not marry at once. She went into the study of medicine at Canton Hospital with a scholarship from the American Presbyterian Mission. There she learned much under Dr. J. G. Kerr, Dr. Mary Fulton, Dr. Mary Niles and many others of the Chinese staff. For nearly a year she was there and then they had to flee to Macau because of the Boxer uprising. When they returned, it was not to study in Canton Hospital but in the newly opened Kwong Tung Medical School which later became Hackett Medical College. This was started by Dr. Mary Fulton with the help of Dr. Niles. It was the first Medical College for women in China. Her stories of her life there make a fascinating chapter. She graduated there in Hackett's first class with Dr. Yan Hoi So.

Her first year after graduation was spent as doctor in True Light and Ming Sum Schools with a daily trip, then a long one, across the city to Hackett to help Dr. Niles who was administering the school and hospital while Dr. Mary Fulton was on furlough. During the first year at Ming Sum, she examined Suet Kei Lei, the little blind girl from a distant 'country place. Now Suet Kei Lei is the head blind teacher in Ming Sum and associated with Dr. Wong in the executive work of the school.

The next years brought changes to Dr. Wong and a vast amount of experience. Several years were spent in the country ministering to her own people and helping the blind girls whom Dr. Niles sent there to work. Then followed two strenuous years of obstetrical work in Canton after which she was ill for three years.



Unexpected gifts from many friends came. A trip to Hong Kong on the British gun-boat made it possible to buy several gifts for each teacher and child out of the fund which grew so miraculously.

The Christmas concert was held on the boats and we were glad to have as our guests many from the British and American Navies, as well as other friends.

As Commodore Stapler said as he watched them work, sing and play, "This is unique."

The girls went in different groups to sing at Hackett Medical Center, Canton Hospital, and in three refugee camps.

The traditional singing of carols at midnight on Christmas Eve reached the ears of more than ever before as the old songs floated out over the water with their message of peace.

JANUARY—1939.

A strange New Year in Canton. There were many problems of adjustment to the new conditions to be met every day.

The industrial department of Ming Sum finished their order of knitting 115 pounds of wool for the Foreign Women's Unit on Shameen. The garments made were distributed in the various refugee camps in Canton.

The older girls and staff knitted 100 pounds of wool, furnished by the Canton Refugee Committee, as their contribution to the refugee work.

FEBRUARY—1939.

On February 1 the Canton International Red Cross paid \$670.00 Hong Kong currency to cover the boat rent for the time from October 18, 1938 to February 8, 1939.

On February 3, an international group helped to start THE CANTON ASSOCIATION for the BLIND.

The refugees from the Ming Sum Compound were moved to other camps or sent to their homes if they had any left. This difficult task was well done by Mr. H. P. Bunton, Dr. Loh To Shang, and other members of the Chinese staff. For two weeks many of the Ming Sum staff worked from morning until night to clean the gardens and buildings.

At last February 8, the day set for the home-coming arrived. Again Commodore Stapler and Lieutenant-Commander Clay sent a naval guard to help the school from the boats to the Compound. There was

great rejoicing on the part of teachers, children and Miss Schaefer at being back home in Fong Tsuen. We were all grateful to our good friends in the Navy. Also every one expressed appreciation to the Boat Mission for the friendliness through the weeks of being neighbors. We shall forever remember the faithful co-operation of our friends, the Chinese boat people, without whom we cannot function.

MARCH—1939.

There was a break of only a few days in classes after returning to the Ming Sum Compound, and all of March saw the regular schedule being followed. The Chinese Staff were peacefully busy in the school.

The two American members of the staff were much engrossed in the settlement of "portal perplexities." This necessitated countless visits to military headquarters and took many hours. Not yet all finished!

APRIL—1939.

Holy Week was filled for all of us with deep new meaning this year as we entered more fully into the fellowship of His sufferings.

On Monday Miss Bischoff helped to set the atmosphere for the week by playing Stainer's "THE CRUCIFIXION" on the Victrola, after an excellent translation into Chinese of the meaning by the Rev. W. S. Johnston had been read to the staff and children.

Good Friday evening the Rev. C. H. Lewis conducted the Communion Service, made the more beautiful by the setting. As we sat in the MARY NILES HALL looking out on our own lovely garden, we were reminded afresh of THE GARDEN of old.

At dawn on Easter morning accompanied by the first bird note, the girls who had sung so beautifully for the Palm Sunday service at Hackett Medical Center, lifted up their songs of praise to mingle with the others sung around the world, each as the dawn came to them. This has long been a tradition but this year, as we listened to it in our peaceful garden, it was more poignantly beautiful than ever before.

The problem of ingress and egress, we hope, has been settled, upon the acquisition of two rather remarkable keys.

MAY—1939.

Plans are being made for the Fiftieth Anniversary of the founding of Ming Sum School, as both Chinese and foreign staff work together to present a good picture of

the half century. We hope to have it ready before October of 1939.

Also we are working for the concert which we hope to hold on Shameen sometime in October, the proceeds from which are to be divided among THE MARY NILES CAMP, THE CANTON ASSOCIATION FOR THE BLIND, AND THE CANTON AREAS REFUGEE COMMITTEE.

The work for the blind has received generous gifts during this month. The Thursday Club of Canton gave \$500.00 National Currency to the Canton Association for the Blind, The Trustees of the Zoroastrian Charity Funds of Hong Kong, Canton and Macau gave a gift toward the rice fund of Ming Sum School, the Women's International Club gave \$100.00 H. K. currency as the initial Fiftieth Anniversary gift for the MARY NILES Camp Fund, and the Westchester Presbyterial Society of

New York gave \$100.00 U.S. currency. For all these gifts and others, we are most grateful.

Still knitting to be done, thanks to Mrs. Baker-Carr and Mrs. Newman of Shameen.

The first issue of The Torch goes to Press.

JUNE—1939.

Graduation with one boy and one girl, finishing the sixth grade and two girls and a boy receiving diplomas in massage.

JULY—1939.

A summer school for 50 seeing children was conducted in Ming Sum Compound by Miss Laai, a Ming Sum blind teacher with the help of other blind and seeing teachers and the Junior High School girls. Miss Kathleen Bond gave new life and zest to the Ming Sum music.



The Junior High School girls and blind teachers with the children of the Summer School.



Miss Laai using the abacus to teach arithmetic to seeing boys.

The Mary Niles Camp.

This first issue of THE TORCH will reach you just as you are thinking in terms of vacations and summer camps. Can you recall a time when you did not know the meaning of vacation, summer camps and conferences? Last summer, through the instrumentality of generous friends, some of the blind teachers of Ming Sum discovered, for the first time, the joys of the seashore; the splash of water, the trickling sands, the whispered secret of the sea shells.

The experience was so satisfying that the Ming Sum Board of Directors voted to make a summer camp for Ming Sum's teachers and children a project for this fiftieth anniversary year. It is hoped that a suitable site may be found near Hong Kong where last year's experience may be repeated many times, and where occasional conferences may be held during the year.

The Bishop of Hong Kong is looking for a site at which a Christian camp center may be established. Ming Sum's camp will be part of this community, thus affording contact with sighted young people in normal fellowship and fun.

It was voted to call the Ming Sum unit of the proposed holiday center THE MARY NILES CAMP in honor of Ming Sum's founder. Some money has already been received. More is needed. The cost of land and housing is comparatively little. We are hoping that many will share their vacation this year that the MARY NILES CAMP may become an actual reality—a place of dreams come true.

Alice H. Schaefer.

Reprinted from "The Torch"

Vol. 1 No. 1 May 15, 1939.



Bishop Hall and Dr. A. J. Fisher viewing one of the proposed sites for the Mary Niles Camp.



Another possible Site for the Camp.

Our Hopes for the Future

We shall briefly state our hopes for the future, work toward them in the midst of each day's activities, and pray for strength and opportunity for realizing them.

We long to see the Prevention of Blindness Program carried out all over this province and linked up with a national organization which the leaders of China were working for. We have funds from the American Presbyterian Mission in Canton for printing the material generously sent to us from the United States from the National Society for the Prevention of Blindness in New York City. The immediate problem is to get it properly translated and disseminated.

Our dreams for the MARY NILES CAMP are forming into realities as the fund is growing from the gifts of friends. The site by the sea in Hong Kong is sure as friends there are working on it. Let your own imagination finish the picture of

this enterprise for you as you watch the teachers and children resting and playing by the sea, being verily re-created as they come into a fuller experience of life with seeing friends in a Christian Holiday Center. There is a glorious going-on into broader experiences in this picture. We are most grateful to all who are helping us realize it and we trust growing interest will go far on into future.

We believe that THE CANTON ASSOCIATION FOR THE BLIND will continue to grow and extend its help through this whole province to any needy blind who are willing to work.

We see, too, the day when our blind friends will be better trained to work with seeing young people who will be willing to co-operate with them as they work together in the tasks that face China in the years ahead.



Towards A Larger Ministry

Often the fairest and most fragrant flowers lift their heads out of the vilest filth and muck. Looking about us just now it is difficult to see anything but muck and difficult to remember that it is possible for fair flowers yet to bloom. But I am reminded of the beautiful resurrection lily which puts forth its leaves only to die. Then when all trace of the plant seems to have disappeared, a miracle takes place and a lovely bloom lifts up its glorious head to give forth its fragrance and to fill man's heart with joyous wonder. So, in spite of apparent muck on all sides, hope fills the heart and mind with dreams for the future and faith sees the vision already fulfilled. In the vision of the future we see Ming Sum's graduates growing in service and usefulness.

One of the greatest problems facing those who seek to train the blind is that of securing employment for those who have completed their years of preparation. The solution to this problem rests with the seeing who have it in their power to employ those deprived of sight. Perhaps we need to concentrate more fully on a campaign for the education of the sighted with regard to the blind in order to convince them that those trained in our schools for the blind are proficient along certain lines of work and able to give valuable service.

To accomplish this end we need larger opportunity for the pupils and teachers of Ming Sum to increase their contacts with the seeing. One means to this end, the Association for the Blind, is already an accomplished fact. In a short time this Association has rendered intestimable service. Another

means towards the accomplishment of further contact is the proposed Christian holiday center of which the Mary Niles Camp is to be a part. Here it is hoped the Ming Sum teachers and pupils will be able to join with seeing young people in conferences of various kinds, in retreats, in fellowship hours and in play. We feel sure that those who thus come into intimate contact with the trained blind will be convinced of their normal reactions, of their eagerness to avoid being set apart as different, of their willingness to take part in normal activities, of their qualifications and preparation to participate in such activities, and of the fact that their specialized training makes their employment highly desirable.

In connection with future activities, it is hoped that the older pupils of Ming Sum may share with trained seeing young people in village evangelism either in connection with churches or in small evangelistic bands—under supervision. Their knowledge of Bible and music makes them specially fitted for this and with some added training in methods, there is no reason why at least one blind girl should not be a part of each evangelistic group.

There is a future for Ming Sum's graduates and the possibility for a larger ministry of service. This service will expand or be circumscribed according to the willingness on the part of our seeing friends to give them an opportunity to prove themselves. So, as we look into the future we are hoping that the number of friends with understanding hearts will be increased and thus enable Ming Sum to have a larger ministry of useful service.

In Answer To Your Questions

The official and legal name of Ming Sum School is MING SUM SCHOOL FOR THE BLIND.

It has never been called a **Blind School** nor do we wish it to be so called now. Dr. Niles was most particular about the proper name being used. The term "Blind School" carries with it an unpleasant connotation that all educators of the blind are trying to get away from for the sake of our friends who do not see. To us from America, "Blind School" connotes a drab, dull, severe kind of place that savors of the old Asylum idea. Most schools for the blind now are as attractive as they can be made. This desire to make the Compound a place of beauty and light began when Dr. Niles planted the beloved old banyans and many other trees that were given to her from dear friends and which still bear their names—Miss Noyes, Miss Butler, Dr. Henry, and many others. It went on as Miss Durham planned the garden and as others have put in hedges, more trees and flowers and little spots of quiet and beauty. May many more friends come to know Ming Sum School as a School **FOR** the Blind, where those without sight are surrounded with beauty and light and happy times as they work and play and prepare to go out as normal individuals.

Ming Sum School for the Blind in Fong Tsuen, Canton, China is a residential school for blind girls and boys, from kindergarten through Junior High School, founded in 1889 by Dr. Mary West Niles under the Board of Foreign Missions of the Presbyterian Church in the U.S.A. The curriculum is of the same standard as in schools for the seeing, with special emphasis on manual dexterity that will enable those without sight to earn as much of their living as possible as they return to their own communities. The teaching is done through the medium of Cantonese, Mandarin, and English Braille.

The industrial work is adapted to the needs of those without sight in South China so that they may carry it on without supervision when they leave the school. All orders for foreign knitting are most gladly taken, and are done over until they are satisfactory to those who trust Ming Sum. For the older women under Ming Sum there is very little but knitting that will bring

any financial income. They are taught to make Chinese garments so that they can do it to please the ones who will give them work when there are no Foreigners around. The boys make brooms from cocoanut fibre and from bamboo and palm leaves. These cannot bring much to the makers as sighted labor is so cheap. However, with some seeing friend to lend a little help, many of the boys and men have been able to make a living in the communities where they live.

The land about four acres, in Fong Tsuen, Canton, on which the school is built was bought by Dr. Mary Niles in 1906 with American money raised by her friends, and from some gifts from New Zealand, England, and Australia. The Board of Foreign Missions of the Presbyterian Church in the U.S.A., 156 Fifth Avenue, New York, owns the property, and the deeds are held in trust by the Presbyterian Mission in South China. The compound was all swamp land and has been filled in to make the beautiful place it now is. There are six buildings used by the school and one building is reserved and kept in repair by the Mission for the foreign staff. Dr. Wong has a house and garden of her own, made possible by the fact that the heirs of Dr. C. C. Selden were willing to sell it to the school for so low a figure. The interest from the Endowment fund given by Mrs. Lucy Happer Glover, a friend of Dr. Niles furnishes the purchase price of this residence that the school so much needed as a rest house for the teachers and a home for Dr. Wong, after her long period of living with the children. At present the industrial group of women are housed in a house across the path from the school. This house belongs to the American Presbyterian Mission.

The income comes from as much as the parents can pay, (now very little), from gifts from friends in China, England, New Zealand, Australia, and the United States, from concerts, when we may have them, and from the interest from small endowments in China and in America. The fund in China was raised by Dr. S. W. Kwan from 1928-1933. For this and for all the other help Dr. Kwan has given Ming Sum, we are always grateful. The fund in America was given to Dr. Niles for the school by Mrs. Lucy Happer Glover whose

father, Dr. Happer was a pioneer in Presbyterian Mission work in Canton. The fund is held in trust by the Board of Foreign Missions of the Presbyterian Church in the U. S. A. in New York.

The two American women in the school at present are Miss Alice H. Schaefer and Miss Alice M. Carpenter. The salaries of the Americans in the school are always paid by the Board of Foreign Missions of the Presbyterian Church, which Board also furnishes the housing for the foreigners who work in the school. Both Miss Schaefer and Miss Carpenter are assigned by the Mission in Canton to part time work with seeing people in order to give contacts out-

side the school. Miss Schaefer's work is to be under the Church of Christ in China especially with young people, and Miss Carpenter will teach English to nurses in Hackett Medical Center, Canton.

From 1929-1935 Miss Edna M. Burkwall B.S., B.R.E. under the Board of Foreign Missions of the Presbyterian Church in the U. S. A. gave six years of service in Ming Sum School. Her methods in working out manual projects were very good. She read a great deal of music to the music teachers. She added to the natural history knowledge of those without sight as she used her skill and fine methods to bring the beauties of nature to those without sight.



Miss Edna May Burkwall with a group of children whom she prepared for a Christmas Pageant 1934.

The Board of Directors is a self-perpetuating body of four Christian Chinese and three members of the Presbyterian Mission in Canton. The members are nominated by the Board and elected by the Mission.

Board of Directors 1939-1940

- | | |
|--------------------|----------------------|
| Mrs. S. T. Law | Mr. H. F. Thomson |
| Mrs. J. S. Lowe | Mrs. A. J. Fisher |
| Mrs. K. H. Wu | Miss Grace M. Rupert |
| Mrs. C. S. Wong | |
| Dr. S. C. Wong | (ex-officio member) |
| Alice M. Carpenter | „ „ |

The Executive Committee of the School is chosen by the Board of Directors.

Executive Committee of Ming Sum School 1939-1940:—

- | | |
|--------------------------|---|
| Miss Alice M. Carpenter, | Principal |
| Dr. S. C. Wong, | Associate Principal |
| Miss Suet Kei Lei, | Head Blind Teacher |
| Miss Oi Tsing Maan, | Industrial Supervisor |
| Miss Alice H. Schaefer, | In charge of the religious education program in the school. |

Will later work out plans for seeing young people and the older boys and girls in Ming Sum to cooperate in programs for Christian social service.

The Staff is at present made up of eight blind Chinese women teachers, four seeing Chinese women teachers, and two American women teachers. The salaries of the Chinese are paid from school funds, upon authorization of the Board of Directors. The Chinese blind teachers have all had training at Ming Sum School and then have gone to schools

for the seeing in Canton, Kong Chuen, Kong Moon, and Wuchow, so that they all have had normal training in schools for the seeing.

Staff for 1939-1940 and dates of entry into Ming Sum service.

* Dr. Suet Ching Wong	1925
Miss Suet Kei Lei	1917
* Miss Oi Tsing Maan	1913
Miss Hon Faai Faan	1913
Miss Suk Ching Cheung	1930
Miss In Ching Laai	1934
Miss Foon Hing Leung	1931
Miss Siu Wan Leung	1936
Miss In Chan Uen	1936
Miss Mung Yan Yau	1938
* Miss Tak Fan Chan	1932
* Miss Fung Kom Kwok	1938
* Mrs. Yau Wa Siu Chui	1936
* Mrs. Cheung	1921-1936

Again in 1939.

* (Sighted)

From 1889-1939 there have come to Ming Sum

404 girls
66 boys
2 women for training in massage
<u>34 men for industrial work</u>
506

Most of these have been from Kwong Tung Province from rural districts.

Five boys and one girl have come from Kwong Sai Province

Two girls from Fukien Province

Two girls from Shanghai

1908-1939 graduated from elementary school



Staff and Pupils of Ming Sum School for the Blind—1910.

128 girls
<u>32 boys</u>
160

Out of this 160 all but one girl and two boys became Christians of their own free will. Of the remaining 346 who did not graduate, and remained for only a short time, 50 became Christians. With the blind in this Province, becoming Christians means freedom from the heavy bondage of fear.

Distribution of Graduates

Women—128

Evangelistic work—in schools, hospitals, city and rural churches.....	27
Teachers in schools for the blind.....	21
Teachers in school for the seeing.....	9
Massage in hospitals	4
Housework	3
Industrial work	30
Married	19
At home	<u>15</u>
	128

It is more difficult to get in touch with the boys at this time when communication is difficult, as they have gone further away.

One boy is doing evangelistic work, five are teachers in schools for the blind and two are doing massage. Some of them are in their own villages doing what industrial work they can and some, much to our sorrow have gone to begging, even when work was provided for them. None of them have had to beg if they would show the right spirit and exert some effort.

Out of the 160 graduates, nine girls and three boys have died.



Staff and Pupils of Ming Sum School for the Blind—1939.

The causes of blindness are much the same as in any other country, though malnutrition as a primary cause is a great factor here. Out of the more than 500 we have had very few were born blind. This is a common story from children whose families are poor—"When I was four I had trouble with my eyes which resulted in blindness." With this meagre knowledge it is impossible to compile a statistical report on the cause of blindness here. Blindness after measles is the most common cause.

Eighteen boys and girls have received training in schools for the sighted after long, hard pioneering work on the part of Dr. Niles to get them admitted to those schools. There has been real friendliness and excellent cooperation from the New Zealand Presbyterian School in Kong Chuen near Canton, from the Canadian Presbyterian School in Kong Moon, from True Light Primary School, Lo Tak, and Union Normal School, Swedish American Bible School, all in Canton, and Wuchow Normal School in Wuchow, Kwong Sai.

The picture below is of the Graduating Class of Union Normal School in Canton in 1934. Miss Mung Yan Yau graduated with the seeing girls as eight Ming Sum girls had done before her.



Miss Yau—Middle row extreme right.

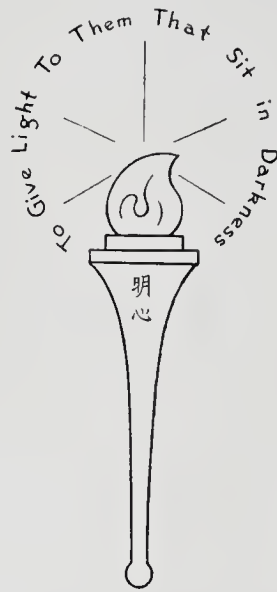
Ming Sum as Lighthouse No. 10.

In 1929 Mr. and Mrs. R. G. Mather visited us and were interested in our becoming a Light House. Mrs. Mather is founder of Light House No. 1 in New York City and has greatly helped us with her interest, advice and gifts.

After all of the formalities were nearly passed in preparation for our becoming one in the family of Light Houses, Mrs. Mather wrote this to us, January 1st, 1932.

"I agree with you that I can see no reason for your school not becoming a Light House as you not only prevent blindness and educate the blind but your after care and general missionary work for them and their friends as far as I know is pre-eminently characteristic of the Light-House spirit. My husband and I are delighted that your splendid work is about to become Light House No. 10."

The Board of Directors and the Executive Committee of the School changed the school colours from PURPLE and GOLD to RED and WHITE.



The New School Seal

Many years ago Dr. Mary W. Niles and her associates chose as the school verse Philippians 2:5. In the Chinese translation it reads, "Let this HEART be in you which was also in Christ Jesus," thus emphasizing the idea of the UNDERSTANDING HEART which the words MING SUM mean.

Never before have we had a school seal. Miss Alice H. Schaefer designed this one, and on April 18, 1939 the Board of Directors of Ming Sum School designated it as the official seal of the school. Miss Schaefer presented the cut of the seal to the school.

"TO GIVE LIGHT TO THEM THAT SIT IN DARKNESS".

Such was the purpose in Dr. Niles's heart and mind; such is our purpose and so it will be as others take the torch from us.

TO GIVE LIGHT to understand the abundant life in Christ that begins here and now.

TO GIVE LIGHT to learn in spite of handicaps all that is the rightful heritage of everyone to know.

TO GIVE LIGHT as inspiration to use the acquired knowledge to go out to live joyously and abundantly with seeing people.

The character for UNDERSTANDING — MING 明 is composed of two distinct characters Yat 日 meaning Sun, and Yuet 月 meaning Moon, thus doubly emphasizing the idea of brightness, light, and understanding.

The character for HEART, — SUM 心 gives the ideograph of the heart with the three drops of life-giving blood.

明 心

The name Ming Sum was suggested for the school by Miss Harriet Noyes, founder of True Light School in Canton.

Reprinted from "The Torch"

Vol. 1 No. 1 May 15, 1939.

In answer to many questions we give these facts about the professional training of the American women on the staff of Ming Sum School for the Blind.

Miss Alice H. Schaefer came to Ming Sum School in September 1938 with excellent training and successful years of experience. She taught for six years in Public School No. 15, New York City after graduation from the New York Training School for Teachers. In 1923 she was appointed by the Board of Foreign Missions of the Presbyterian Church in the U.S.A. to work among the Cantonese in Bangkok, Siam. She was sent to Canton for a year's language study, during which time she lived at Ming Sum School. She then served for nine years as Principal of Loyal School for Cantonese in Bangkok. For six years after that she was in New York, studying and adding to her experience by speaking, working in churches, young peoples' conferences, spiritual life groups, and Daily Vacation Bible Schools. For two summers she was Principal of the Daily Vacation Bible School at West End Presbyterian Church, New York City.

While she was in the United States she received her B.R.E. and M.R.E. from The Biblical Seminary in New York.

For one semester 1937-1938 she lived at Perkins Institution and took the Harvard I Education of the Blind in Harvard Graduate School of Education.

Miss Alice M. Carpenter came to Canton in 1922 appointed by the Board of Foreign Mission of the Presbyterian Church in the U.S.A. with teachers' training and graduation with B. A. from Hastings College, Hastings, Nebraska, and two years of experience of high school English teaching in Osceola, Nebraska. From 1922-1924 she studied Cantonese in the Canton Language School. From 1924-1927 she worked with Dr. Niles, Miss Chau and Miss Durham in Ming Sum School. In 1927-1928 on furlough an M. A. in English Literature and Language was earned from the University of Colorado. From 1929-1935 she served as co-principal of Ming Sum School with Dr. Suet Ching Wong. From 1925-1927, and then from 1928-1935 she taught English in Pooi Ying High School for boys as an outside contact, being assigned there by the Mission for ten hours work per week. In 1936-1937 she took the Harvard I, Education of the Blind course in Harvard Graduate School of Education under the internationally known leader in work for the blind, Dr. E. E. Allen and Miss Genevieve Haven. Also the Special Methods course added much help under Miss Jessica Langworthy, the beloved teacher in Perkins for so many years. She lived at Perkins Institution and during this period of study as is the custom of Perkins so that the Harvard course students may observe and teach as they study. She then taught for six months in the Deaf-Blind department of Perkins Institution. Upon her return to Canton in August of 1937 she was again elected, by the Board of Directors, co-Principal of Ming Sum School with Dr. Wong.

Many times we are asked, "why do you go to China and especially to work with the blind?" Miss Schaefer and I wish to state our reasons without vindication or argument. We both left very satisfying positions of teaching in the United States. We considered that work quite as interesting and important as any work in China could be. We came to Canton because we feel that, for the present, this is the place in the world God wants us to be. We long to keep in close touch with all of our American contacts as we work with our Chinese

friends, trying to share the best our homes, schools and churches have given us. We try to present Christ as He has been shown to us, as our Savior and as the One who motivates deep joyful living.

It is a joy to work with the youth of China, both with those with sight and with the ones who are visually handicapped. One could scarcely find more satisfaction than to watch darkened lives unfold and develop while they are at Ming Sum. To have the privilege of seeing young men and women with sight mingle with those who have none, with age-old barriers against the blind broken down, is a challenge and an uplift.

Here we gladly work with the Chinese around us in as many ways as possible. Our desire is that they think of us as friendly neighbors.

We are here at the invitation of our Chinese colleagues—not to force our foreign ways upon them, not to coerce in matters of religion but to adapt with them what is of best use here and to learn and grow as we work together.

In countless ways we experience this truth from Confucius: “when I walk with two people, at least one is my teacher”.

The Board of Directors voted approval for the publishing of this booklet to commemorate the fiftieth anniversary of the founding of the Ming Sum School for the Blind. We all feel that we want to present this picture of the work of the years in spite of the expense that is involved. All of this year we have gone on as normally as possible and in line with that policy which has greatly helped our morale, we present this report now rather than wait for more favorable circumstances. We are hindered in showing many activities in not being able to get indoor pictures. Mr. F. A. Nixon, O.B.E. ex-Director of Posts in Canton, very kindly took many of the good pictures and we are most grateful to him for them. Some of the life of the school has been snapped by amateurs as we have seen it from day to day. We wish you could come for one day and see the beautiful garden, the happy normal life in the classrooms, the laundry, the kitchen as work goes on with play.

If there are any questions that arise from this report we shall be very glad to have you send them to us so that we may answer them in order to give a more adequate picture of the SCHOOL of the UNDERSTANDING HEART.



FRIENDLY NEIGHBORS



Our coal man and his family.



The owners of the piggery.



The sellers of pottery.



The custodians of the neighboring grounds.



Morning rice outside Ming Sum Gate.

Greetings From Our Friends

It is a pleasure to send greetings to the Ming Sum School for the Blind on its 50th Anniversary. The school is doing a splendid work for the blind children of South China and is worthy of every support.

John Stapler,
Captain, U. S. N.

* * *

The Ming Sum School for the Blind which is now about to celebrate the 50th Anniversary of its founding was a pioneer in its field in this part of China. During these many years a large number of Chinese children rendered helpless by blindness have been given practical instruction and training, as a result of which they have been enabled to perform useful work and to enter into the life of their respective communities. I congratulate the Ming Sum School on completing a half century of social work of such importance and extend best wishes for its continued success.

M. S. Myers,
Consul General,
American Consulate General,
Canton, China.

* * *

Fifty years of unselfish service to others, years cheerfully given in order that happiness, a sense of usefulness, a real interest in life, may be the heritage of a few of the afflicted youth of China.

To visit your school is a rare privilege, to see these children in the joyous execution of their daily routine, a real inspiration. To those courageous women who have made this school possible through their years of devoted service, to those through whose contributions the work is able to be continued—greetings on this Fiftieth Anniversary of the founding of Ming Sum. May the light ever grow brighter and continue to shine through fifty times fifty years in these truly Understanding Hearts.

C. E. Coney,
Commander, U. S. Navy,
Commanding U.S.S. Mindanao, Flagship,
United States Asiatic Fleet,
South China Patrol,
Canton, China.

It is good to have your letter regarding the 50th anniversary of the founding of Ming Sum School for the Blind. My own memory goes back over all but the first two years of the history of the school and I saw it in its blessed work in 1897 and again in later years. No one can see it or know the women who have carried it on since Dr. Mary Niles established it without a deep sense of sympathetic interest for those to whom it has ministered and a deep admiration for the love and devotion and skill of those who have rendered this most Christ-like ministry. It is a pleasure to send greetings and best wishes on this anniversary. What a different world this would be if the spirit embodied in the School were to be the spirit governing all the relations of men and nations.

Robert E. Speer, Ph. D.
Secretary Emeritus,

The Board of Foreign Missions of the
Presbyterian Church in the United
States of America,
156 Fifth Avenue,
New York.

* * *

During the fifty years of this school's history I have had very close relationship with Ming Sum. I have appreciated the invitation to be a member of the Board of Directors but at the same time I realize that I have been able to contribute very little. It has been a pleasure to see the school grow and develop each year. Many of the students after graduation from Ming Sum School have served society, others have become independent and self-supporting members of society. Many seeing people are not as skillful as these graduates. It is true to say that the blind are not really blind, only those who have blind hearts are really blind.

Ming Sum School has accomplished so much because of the many missionaries and other Christian teachers. During recent years the school has received more help and recognition from the general public. The Staff has been so diligent in their work for Ming Sum School that today after all these years of nurture and training the students show that they have had many special advantages. This is not ordinary work but is the result of specialized training and effort.

On this Fiftieth Birthday as I look over the years and remember how hopeless and difficult the life of a blind girl was and now how happy and useful these girls are, it is like heaven in comparison to their former plight.

I can remember all the difficulties of the founder in those early days, her faith, great patience and continual love that found a way to solve each problem. As I think of the future my hope for the school and the students is that their usefulness and this unique work will continue to grow and develop.

Mrs. Law Lau Sam Tsz,
For many years Chairman, of the
Ming Sum Board of Directors.

(For more than sixty years associated with True Light Primary School and for many years on the Executive Staff of the Church of Christ in China.)

* * *

Greetings to the Ming Sum School. To all of the members of the staff, and to the boys and girls of the school, may I convey the cordial Christian felicitations of the Board of Foreign Missions of the Presbyterian Church in the United States of America, as you commemorate the fiftieth anniversary of the founding of Ming Sum School for the Blind.

The school, by its invaluable ministry to a large company of boys and girls, the windows of whose lives have been darkened, has performed a service that must be very near to the heart of our Master. He was always a kind friend and a healing physician to the blind, and you are continuing that ministry in His name and in His spirit.

In these days when forces of evil and hate divide mankind and destroy so many of life's treasures, may your school, by its steadfast and faithful service, bear clear witness to the supremacy of Christian love. Such love never faileth.

Lloyd S. Ruland, D. D.,
Secretary for China,
The Board of Foreign
Missions of the Presbyterian
Church in the U.S.A.
156 Fifth Avenue
New York.

Heartiest greetings and sincere congratulations upon the occasion of the Fiftieth Anniversary of Ming Sum. One feels a thrill of gratitude to God in realizing that through the vicissitudes of half a century Ming Sum has been able to carry on its continuous ministry of love to the blind. Its history reminds us how greatly God can bless an enterprise that is in the hands of those who are rich in faith even though their material resources may be small.

Ming Sum has been created and sustained by a succession of devoted workers each of whom has made a distinctive contribution to the sum total of its achievement. This anniversary in a peculiar sense brings back memories of its honored Founder who wrought so well. It also reminds us of those who are now responsible for its administration and are dealing with its current problems. Ming Sum is indeed an achievement in co-operation of those who have devoted their lives to its cause.

A review of Ming Sum's past history reveals foundations solidly laid. The School has met well the demands of the past years. Its friends and well-wishers rejoice in that record. "The past is secure".

In the on-going life of an institution worthy of survival it is the future that commands the greatest attention. In a real sense "the past is but prologue". The greatest service is still to be rendered in the future—the unpredictable future. As Ming Sum advances into that future it carries with it the hopes and prayers of its friends. May you who direct its policies and teach in its class-rooms have a sense of an unseen Presence sustaining you always.

E. E. Walline D. D.,
Vice-Chairman of China Council,
American Presbyterian Mission,
Shanghai.

* * *

On this occasion of the Fiftieth anniversary of the Founding of the School for the Blind, the Synod would like to join the chorus of appreciation for the work that this School has done throughout the last Fifty years. It has been a much needed work and thousands of people have come to appreciate the value of it. Speaking of the School from the point of view of the Church, we feel that it is one of the greatest assets that the Christian cause has. It is a humanitarian service that can be pointed to as a practical demonstration of Christian love.

We sincerely hope that the School, under this splendid administration, will continue to grow in usefulness and in service for the Christian cause.

A. J. Fisher, D.D.,
Executive Secretary,
Church of Christ in China,
Kwangtung Synod,
Hong Kong.

* * *

Ming Sum, through the years you have presented a convincing demonstration of the principles of Christianity; convincing to the non-Christian, inspiring to the Christian. In these latter years you have led an increasing number of us sighted out of a separative, heart-catching sympathy in which pathos predominated, into a natural, unemotional appreciation of the blind as contributing members of society. On this your gala day, we salute you!

Gertrude Hill,
Secretary,
American Presbyterian Mission,
Hackett Medical Center,
Canton.

* * *

It hardly seems fifty years ago that as a very small boy I watched the beginning of Ming Sum School. We lived next door to the Canton Hospital where Dr. Mary Niles was stationed during her early years after her arrival in Canton. Little did anyone think, as in the kindness of that great heart of hers, Dr. Niles began to gather the little blind girls around her, that one of the outstanding Christian philanthropic work in South China, was being started. To few people is it given to have such a wonderful monument. It is not often that the creative power of vision, love and persistence is so manifest.

It is a satisfaction to all the friends of Ming Sum that since Dr. Niles has gone to her reward, the management and direction of Ming Sum have been in such competent and consecrated hands as those of the present staff.

James M. Henry, D.D.,
Provost, Lingnan University,
Canton, China.

When one must suffer the fate of blindness, what a wonderful freedom and enlightenment is attained through systematic teaching, such as has been given at Ming Sum School for the Blind. It is inspiring to imagine the gratitude and spiritual energy piled up through the activity and successful work of this school in half a century of loving devotion. And may this devotion continue to be transformed into blessings for the Ming Sum School.

Johann Heinrich F. Otto, M.D.,
Red Cross Hospital,
Honam, Canton, China.

* * *

How wonderful it seems that as long as fifty years ago Dr. Mary West Niles should have had the inspiration to start such a school and that the inspiration has not lost its impetus but has continued through half a century!

We all send you best wishes for continued success.

Mrs. Winifred Hathaway,
Associate Director,
National Society for the Prevention
of Blindness,
50, West 50th Street,
New York.

* * *

Yours is one of the most unusual and remarkable and sacrificial enterprises of which I know. When I was there a few years ago, I was especially pleased at the very practical work you were doing among those most unfortunate children. The incident which happened at that time, of a blind Chinese girl who seemed tremendously helped through hearing the record of *The OLD RUGGED CROSS*, has been a great inspiration to me ever since. I believe your program of music is especially desirable for these youngsters who have been deprived of their sight. If there could be any kind of compensation it would be through the development of a love for music, so I congratulate you on the work you are doing.

Homer A. Rodeheaver.

My very special greetings go to Ming Sum in this anniversary year. I have watched the growth and development of the school during forty three of its fifty years, and rejoice in the accomplishments of these years.

The light kindled by the glowing faith and devotion of its founder has been worthily fostered and shed abroad by those who have followed. May Ming Sum long continue to hold high the torch and to throw far the light in these dark and troubled times!

Edmonia Sale Marshall (Mrs. G. W.),
American Presbyterian Mission,
now in U.S.A.

* * *

When I arrived in 1897, Ming Sum was already eight years old in the first building at Kuk Fau, with our beloved Dr. Mary Niles happy and hopefully working with about twenty pupils.

They say "None are so blind as those who will not see." I know most of the pupils, laughing till they fell over, willed to see that dog "cussing" match we staged at the school one afternoon. If the teachers and all, even down to the dog, are always as earnest as on that day, I am sure everybody at Ming Sum wills to see very clearly. Ming Sum is certainly the most entertaining and brightest school I have visited. May your heart light penetrate farther and farther, for China needs that sort of light.

A New Day is coming for China. This day will be a dawn of love and regard for fellow men. That the growth of Ming Sum will equal if not surpass those early efforts is to be expected. Ming Sum the pioneer in light for the heart will come into its own with eyes that see deeply and hearts that will carry The Day in ever expanding radiance, the light of the Christ.

W. H. Dobson, M. D.,
American Presbyterian Mission,
Yeung Kong,
South China.

* * *

"Fifty years! Fifty years of service, such as was included in Christ's "Inasmuch", given to God at compound interest! The result will be made known on the Great Accounting Day.

Ming Sum has not only laid up much treasure in Heaven during those years but has the present supreme satisfaction of having brought a light, far transcending any material brightness, to many doubly darkened lives, replacing mere existence with a radiant will to live.

Wm. Darby,
Brigadier,
General Secretary,
The Salvation Army,
Canton, China.

* * *

It is a great pleasure to offer my congratulations to the Ming Sum School for the Blind on its 50th. Anniversary

I have enjoyed more than one visit to this institution, and have seen some of the results of the teaching and training of blind children there. It is impossible to see these obviously happy children with their work, their singing, and their play, without being deeply moved, and feeling the greatest admiration for an organization which makes useful happy citizens of children whose position otherwise would be without hope. May this great work long continue.

R. L. Lancaster, M. D.,
Shameen,
Vice-Chairman of Canton
International Committee of
Red Cross Society of Canton.

* * *

As I come to the close of my first term of service for Christ in China, it is a joy and a privilege to be able to write you a few words upon the occasion of your Fiftieth Anniversary, and to tell you that Ming Sum has been an inspiration to me as well as a revelation of God's love and power.

Through you He has taught me that His love reaches, fills and changes the lives of those who sit in physical darkness, and more—that He does this through those devoted souls who give their lives in the service of their blind sisters and brothers. This is love and life abundant.

But to me Ming Sum has brought a special blessing through song. Six years ago when I first heard the Ming Sum songsters I was amazed at the wondrous beauty of their singing. Today when I

hear your songs and hymns they bring a deep peace and contentment to my heart. As a pastor of the Church of Christ in China I have had the opportunity of working in places where Ming Sum graduates have gone out to help in church work and specially by leading the congregations in the musical part of their worship. In country towns and villages, as well as in Canton city, I have seen these girls at work and have been filled with admiration at what they have been doing.

In one church in Canton, the Ming Sum graduate has trained a choir of young people who perform with precision, harmony and a degree of finish such as I have not seen or heard in all the churches I visit in city and country. That is an achievement of which Ming Sum may well be proud, because the music side of worship in these churches often presents great difficulties.

Circumstances brought me to live at Ming Sum during the Refugee Camp days when you yourselves were taking refuge in boats on the river. They were strenuous days and I like to feel that the hundreds of refugees who lived here then were in some way taking in the spirit of love, patience and joy which has been the atmosphere of Ming Sum these fifty years. Your buildings are truly hallowed in the service of Christ the Light of the world.

The song from your lips means a song in your hearts, and such joy has only one source—our Saviour, Jesus Christ.

In His name I give you greeting and pray that the years ahead may be even fuller of progress than have the past, and still richer in love and service for Him.

Yours in the Light of His Love,
Hedley P. Bunton,
London Missionary Society,
Canton, China.

* * *

On the happy occasion of the Fiftieth Anniversary of the founding of Ming Sum, please accept our heartfelt congratulations.

Ming Sum School is a splendid monument to the far-reaching vision and sacrificial labors of the late Dr. Mary Niles, its prophetic founder. It is also one of the best and most eloquent examples of what Christian love is capable of rendering to humanity in general and to China in

particular. To say that the Chinese take pride in Ming Sum accomplishments and are grateful for its invaluable services, is to be trite, were it not that it is unmistakably true and wholeheartedly unanimous. May this great occasion engender a quickening of life and a deepening of courage and love to carry forward the good work so well begun by Dr. Mary Niles.

S. W. Kwan, M.D.,
Former Dean, Hackett Medical College,
Canton, China.

Y. C. Kwan,
Chairman, Executive
Council of the Church of Christ
in China, Hong Kong.

* * *

It is indeed a pleasure to us who have had the privilege of knowing the work of "Ming Sum" for nearly forty years, to add our testimony to that of many others. We knew, loved and greatly admired it's founder, and have watched the marvelous growth and usefulness of the institution during all these past many years.

We wish to send Ming Sum our heartfelt best wishes, and congratulate it and it's efficient management on this year of their Fiftieth Anniversary.

Charles A., M.D. and Alice J. Hayes, M.E.,
South China Mission of the Southern
Baptist Convention U.S.A.
Canton, China.

* * *

For 15 years a graduate of the Ming Sum and the Union Normal School has been teaching in a mission boarding school at Kong Chuen. There are two facts that prove to me that education has in her case been successful. She is never satisfied with present attainments—is ever eager to learn something new. Lately she has learnt some new songs from a young teacher, who some years back was her own pupil.

She has too a sense of gratitude to God and man for the opportunities that have come to her. I can see her as she stood one day before a group of students and told them that her favourite verse in the Bible was 1 Cor. 1: 26, 27 "God hath chosen the foolish things . . . the weak things . . . the

things that are despised." She realizes the wonder of it. God gave to the founders of the Ming Sum and to those who have followed seeing eyes and hearts and through them hope and happiness and ability to serve others have come to many and we who have seen it rejoice.

Frances G. Ogilvie,
New Zealand Presbyterian
Mission,
Principal of Shung Kei Bible School,
Canton.
(temporarily in Sha Tin—Hong Kong.

* * *

Congratulations to Ming Sum! The school is well named for it has shown an Understanding Heart to China for fifty years. It has brought blessings to Chinese blind girls who were considered the lowest of any class.

To both girls and boys it has given a chance to lead a useful life and a blind person no longer needs to be ashamed that he is blind. The Chinese people thank Ming Sum for her love and care.

Yuk Yi Leung, M. D.
Formerly of Hackett Medical,
Center, Canton.

* * *

O hail, Ming Sum, thou bright-hearted tree of hope and blessing. On this glad day, fraught with memories and expectations, it is our high privilege to bring to thee a loving greeting and to pay the debt of thanks we owe to thee for thy fifty years of service and for the beauty of thy life. Thou wast born of love in the heart of a child of God and wast faithfully reared in the sunshine and dew of God's unfailing grace, until today thou standest before us in all the strength and nobleness of thy maturity. Thy roots have pierced deep into the needs of this ancient land, while thy head is ever striving to rise higher and closer to the clear light of heavenly truth. Thy branches stretch afar with ever-widening scope, and thy fruitage, the expression and continuation of thy life, is ripening in the hearts and lives of those whom thou hast lifted into the light. Thou hast brought hope where there was nought but despair. Thou hast brought freedom to those who long sat in bondage. Thou hast brought glorious vision of mind and heart to those who saw nothing but darkness. This is thy service and thy high achievement during this half century of thy growth, but thy mission

is not yet finished. The divine life within thee cannot rest, cannot be satisfied except in continued growth, wider reaches, higher attainments. We pledge our loyalty to thee, O Ming Sum, and pray Almighty God to shed His grace on thee throughout the unfolding years. May thy life be rich and thy fruit abundant that thou mayest be an ever-increasing blessing to China and a joy to the heart of the Master of the vineyard.

Sun Laap School for the Blind,
Shiu Hing, South China.
through Mrs. Mary G. Burt.

Mrs. Burt is herself blind—a graduate of Perkins Institution, Wellesley and Columbia University. She works valiantly, cheerfully and heroically, administering the Sun Laap School for the Blind, Shiu Hing South China.

* * *

Good neighbours are such a wonderful help in a landscape! I like to think of Ming Sum beyond the green pasture that joins our two places, yours and ours. People who do not know might think we have a sad lot, both our groups—care for the lightless in body at Ming Sum and care for the lightless in mind at Wai Oi; but oh! such brightness shines in our heart-garden!

From one of the Sisters of the
Missionary Sisters of The Immaculate
Conception, Montreal, Canada.

(Since October 20, 1938 some of the Sister of the Immaculate Conception have been in charge of the very difficult task of administering the Hospital for the Insane near Ming Sum. The association with them has been most helpful and pleasant as we have been neighbors through these strange days.)

* * *

On the occasion of the Fiftieth Anniversary of the founding of the "Ming Sum" School for the Blind we wish to take this opportunity to congratulate you for the great service rendered in giving light to the blind. Your contributions are unique and your sister schools respect you. May the courage and achievement of your founder, Dr. Mary Niles and her successors continue to grow and afford even greater cause for congratulations.

Yau Tsit Law,
Principal.

Chan Chung Middle School.
(True Light Branch School.)

Looking back on fifty glorious years in the life of Ming Sum, we know that the Light has illumined not only the lives of those who have studied in this school, but has shone into darkness still worse than that of sightless eyes.

It is no mere coincidence that in the expressions of those one meets at Ming Sum there is an uplift that is different.

“The people that walked in darkness have seen a great light; and they that dwelt in the land of the shadow of death, on them hath the light shined.”

Mary W. Bischoff R.N.,
Hackett Medical Center,
Canton, China.

* * *

Before leaving New Zealand for China we had heard from the Rev. Alex. Don of the devoted labors of Dr. Mary Niles and the sweet singing of the Ming Sum girls. After making our home at Fong Chuen it was a joy to have them join us as next-door neighbors, first in matsheds and later in the fine buildings which were put up under the personal supervision of Dr. Niles and Miss Lucy Durham. We shared in their thanksgiving when an Anglican friend from New Zealand became so interested in the good work that he gave money to extend its advantages to boys.

A Ming Sum girl has been teaching in one of our Mission schools for many years and has made such a place for herself that everybody looks on her as part of the Institution.

We thank God for Ming Sum and its fifty years of Christ-like ministry.

G. H. and M. McNeur,
New Zealand Prebyterian Mission,
Kong Chuen,
South China.

* * *

Fifty years you say, and I have seen thirty of them pass by. First in True Light Girls School, then, in a building on Yan Tsai Street, and then moved over to the present site in 1907.

In these years I have watched Dr. Mary W. Niles, Miss Lucy Durham, Miss Chau and Dr. Wong and marvelled at the patience of those devoted women. For truly it has taken infinite patience to teach those who cannot see. Each move gave the children more room and greater

freedom. To watch their happy faces at work and play, always fills me with surprise and wonder at the patience that has gone into every step of the way.

I recall taking a friend one evening to the school. It was time for a sing. They sang Annie Laurie with voices so sweet and true. My friend was Scotch, so was I, and we were stirred to the depths.

The part that our Women's International Club had in making it possible for the children to go to the sea-shore last year and how it came about is a story which shows how the Lord leads in odd ways!

On last Saturday, it gave me added pleasure to have the Club make the first contribution towards the Mary Niles Camp. It is my hope and prayer that the fund will grow, so that Mary Niles Camp will be a blessing to many in the years to come.

Margaret S. Todd (Mrs. P. J.)
The Todd Clinic and Hospital,
Canton, China.

* * *

May my husband and I offer our warmest congratulations to you, your staff, and your students, past and present, on this happy occasion of the celebration of the fiftieth anniversary of the founding of the Ming Sum School for the Blind.

That it has grown, despite all adversities, from such a small beginning into the splendid school it is to-day, is a wonderful tribute not only to the courage and faith of its founder Dr. Niles, but also to the understanding and devotion to her ideals shown by the present staff. How many times must that devotion have been repayed by those fortunate students who have been transformed, through the school's efforts, from sadly handicapped and pathetic creatures into useful busy members of society. And how far must the influence of Ming Sum have spread during these fifty years, as its students have gone out and shown fellow blind the way to happiness and usefulness.

We can only wish for you that Ming Sum may flourish in the next fifty years as it has done in the past, and that its members may always have the wonderful qualities that will enable them to give contributory service.

Catherine Baker-Carr (Mrs. d'A.),
8 British Concession,
Shameen,
Canton, China.

"If therefore thine eye be single, thy whole body shall be full of light." This year in the Paak Hok Tung Refugee Camp, I have been associated with the Rev. Calvin Lee. Even the children of the camp have become so interested in the Bible that they collect with real enthusiasm the different books of the Bible in portions. I asked Mr. Lee how he became interested in Christianity. He said that his sister became blind when only a child. A relative had heard of Dr. Niles and her work for the Blind and so his sister was taken there. At Ming Sum School for the Blind she became a Christian and is now one of the most valued faculty members. It was she who interested friends in her little brother and he became a Christian and was even sent to America to continue his education. Now he is doing one of the most interesting pieces of evangelistic work that I have ever seen. "If therefore thine eye be single, thy whole body shall be full of light."

Eleanor Logan Thomson (Mrs. H. F.),
American Presbyterian Mission,
Paak Hok Tung,
Canton, China.

* * *

Pui Ying congratulates the "School of the Understanding Heart" for a work of joy and light given to the "visually handicapped" as you have started them toward a rich and happy living. One of our blessings is the pleasant co-operation that has existed between the two schools. Miss Carpenter's teaching work in the Senior classes has been especially valuable. Boys still express thanks for the impetus into the study of English she has inspired. We give thanks for, and heartily congratulate our good neighbor across the Fati Creek for their "fifty glorious years."

Kai Tso Lau,
Principal, Pui Ying Middle School,
Hong Kong.

* * *

Personally, as well as on behalf of the United Brethren Mission, permit us to congratulate you sincerely and heartily on the occasion of the FIFTIETH ANNIVERSARY of the MING SUM SCHOOL. As one of the **pioneering** missionary institutions in South China, Ming Sum has done a unique work. Because of it, how many young Chinese women and men "that walked in

darkness have seen a Great Light"! We appreciate deeply the way you are carrying forward to-day under extraordinary difficulties the work of the Institution, not only conserving the great traditions of the past but also discovering new resources and adjustments in a time of crisis such as inspire hope and confidence in its further growth and its still more conspicuous service. To this end we bespeak for Ming Sum that measure of support from all who are privileged to know of its aims and methods, which will translate this hope and confidence into abiding reality.

Charles W. Shoop and Kathryn S. Shoop,
The China Mission of
The United Brethren in Christ,
Canton, China.

* * *

Let me thank you for the hours and days and months of work you sightless young ladies spent in knitting hundreds of warm sweaters for our refugees whose winter was made more happy because of your labor of love.

Your sweet voiced song welled out upon many an occasion and made for gladness, joy, happiness. Though your sight has been taken from you, you have the ability to smile and sing and spread sunshine in the paths of others. Your hymns of praise to God from Whom all blessings flow have cheered and elevated us.

Many millions of your Chinese compatriots have good bodily eyes but "seeing they see not" because they do not understand the things that are really worth while. You know Our Lord and Saviour, Jesus Christ, and know Him so intimately in those hearts of yours that you are called "Ming Sum" girls of the bright heart. Your hearts are clear, your minds are active, your souls are alive with the love of Jesus which you spread by those musical voices of yours.

For half a century "Ming Sum" School has brightened the hearts of sightless hundreds whose eyes were closed to the magnificence of this wide and beautiful world: the sun and sky, the moon and stars, the birds and bees, the green-clad trees, the rivers and streams, the boats and water-life, all these were shut out of your vision. But your darkness became bright by "Ming Sum" school which by clearing the vision

of your souls and teaching you to know and to love and to serve God and by instructing you how to become useful blind citizens of your great country, by such action did "Ming Sum" School endear itself in the hearts of many hundreds of blind people and to other seeing thousands who are proud of a work that is well done.

Father R. J. Cairns, M. M.,
Maryknoll Missioner,
Pastor of Sancian Island.

Since November 23rd 1938, on the Canton Refugee Committee : now a member of the Executive Committee of the Canton International Red Cross and Acting Secretary of Canton Areas Refugee Committee.

* * *

Fifty Years of Growth !

Growth of an Ideal into a reality for the development of those handicapped through no fault of their own.

Growth of a School, with all its difficulties in determining its scope and curriculum.

Growth of new Attitudes, on the part of those in Ming Sum and those who watched her; the gradual change toward the conception that the sighted have no greater place in the scheme of this world than those who can not see.

Growth of Souls, both of those taught and those instructing, in the knowledge of God and His world. With this was the growth of the will to follow Our Lord in His plan for each individual.

Growth of the Kingdom of God on earth, as seen in the works of service done through those who live in Ming Sum, one of the greatest of which is their joyous and willing service of song.

I feel it a great privilege indeed to have been allowed by the grace of God to have had a small part in this big enterprise.

My hope and prayer is that the growth of these fifty years will be only the foreshadowing of greater growth. May God's richest blessing continue with Ming Sum and may the next half century be a still richer harvest and further planting of new seed by those who have brought forth

fruit in this first harvest. We who love Ming Sum will always have her on our hearts for what she has given to us for the growth of our souls.

Edna May Burkwall,
Hackett Medical Center,
Canton, China.

* * *

To our friends at Ming Sum on this semi-centennial occasion we wish to send our congratulations and our hearty thanks. The School has been, as the years have passed, more and more a source of inspiration. Through its music, the beautiful chorus work and all the wonder of it; through its training of head, heart, and hand; through its efforts to make the students normal, cheerful, and independent; through its beautiful spirit of love, sympathy, and understanding, it has come to stand out in our thinking as one of the best examples of practical Christian service. May it continue in its Christ-like work through the years to come, a light shining in a dark place.

W. E. MacDonald,
Lingnan University,
Canton, China.

* * *

Ming Sum is always associated in my mind with music and joy.

We have lovely memories of the concerts at Ming Sum, participated in by Canton friends, to whom, however, the crowning experience was the hearing of the blind girls themselves sing. We have marvelled at the wonderful harmony of the Christmas carols, with the almost uncanny trueness of pitch and accuracy of rhythm, and unusual sweetness of the voices. We have enjoyed the Christmas plays with all the stage setting and costumes in color, prepared by the girls themselves. We have seen their happy faces enjoying the flowers in the garden which they "see" with their fingers, and the playground with its equipment, such as seeing children use, but so carefully planned that they can with confidence abandon themselves to its adventurous experiences. And more recently we learn of their joys at the sea-shore and hear their musical contributions to some of our refugee meetings.

So the School for the Blind has been a place of gladness and melody, of radiant and creative living, of eagerness to participate in normal activities and to be of service. Thus have been expressed the principles on which Dr. Mary Niles founded the school, and which are ever seeking new expression to help the blind to be normal, self-forgetful helpful members of the communities in which they live, with a wealth of resources and experiences for busy happy living.

Mabel D. McDonald (Mrs. W. E.),
Lingnan University,
Canton, China.

* * *

A long time ago our family once lived for three years in a house overlooking Ming Sum School. When we first moved there, we felt a certain dread of daily seeing the plight of these blind children. To our great relief we found reason to rejoice instead of to sorrow. Never have we seen a happier school group than Ming Sum. And so it continues to this day. So truly have its teachers devoted their lives in loving service that this fine Christian environment for the blind has been attained. Our mission rejoices to see the blessing of God upon this school which Dr. Niles established and where she and Miss Durham, Miss Carpenter, Miss Burkwall, and Miss Schaefer have joined the Chinese staff in bringing the light of Christ's love into darkened hearts.

Mr. and Mrs. C. G. Fuson,
American Presbyterian Mission,
Linhien, Tung, China.

* * *

When I think of Ming Sum I see in my mind's eye a group who, consciously or unconsciously, make it their task to spread cheer. In 1938 Miss Lorna Logan and I visited Ming Sum during the Chinese New Year season. Vividly in my memory are the roar of bombing planes overhead and the cheery songs of the students during their morning devotions, reminding us of love of our Maker.

During the Christmas season everyone was burdened with problems: housing of refugees, sanitation, prevention of the spread of epidemics, reopening of hospitals to accommodate refugee children suffering from measles, chicken pox and malaria. Again it was the Ming Sum group who came to bring cheer. In the refugee camps, to the boat people on the river and to the sick in the hospitals they sang, proclaiming Christ **had** come to bring peace on earth and goodwill to man.

Not only as a group do they spread cheer but also as individuals. During the trying time at the beginning of the occupation it was Lau Kwai Chi, the blind girl who washes dishes at Hackett Medical Center, going about her work in the kitchen, quiet, content, her face serene and peaceful, who gave us at Hackett courage to face the problems of the day.

Rena D. Westra, R. N.,
Hackett Medical Center,
Canton.

* * *

"In the year 1889 a little waif of three years was picked up from an ash heap and brought to the Canton Hospital for healing. When the rescuer found that the child was helplessly blind, she was ready to return her to the ash heap, but Dr. Niles said, 'you may leave her with me', and the school for the Blind was begun"!

Dr. Niles was on the staff of the Canton Hospital and in charge of the mid-wifery department, but her heart was so touched by the plight of the blind that she began to devote the rest of her life to their cause.

Now the staff of Canton Hospital extend their most cordial greetings to Ming Sum and all its devoted workers in this jubilee year of their labor of love.

Wm. W. Cadbury, M.D.,
Superintendent,
Canton Hospital
Canton, China.

The Berlin Mission Blind Girls' School (Kukong), founded 1907, wishes to extend its heartiest greetings and congratulations to the "Older-sister" institution, the Ming Sum School for the Blind in Sheung Fong Tsuen, Canton. God's blessing has rested on the work done in the well known institution. May it continue to prosper and to be a blessing to the blind in China.

In the name of the Shiuchow blind,
Mrs. Lotti Kohls,
Berlin Mission,
Canton, China.



*Berlin Mission Blind Girls School, Kukong,
South China.*

* * *

It is with a great deal of pleasure that we take this opportunity to congratulate Ming Sum on its 50th. birthday. As a person who on more than one occasion has been an appreciative guest within your friendly walls, we have had the privilege of close contact with you and had the opportunity to observe the many ways in which you who now enjoy the benefits of Ming Sum are carrying out its traditions and are bearing the torch which your sainted founder lighted 50 years ago.

It will be a pleasure to share with you in spirit if we cannot be there in person, the happiness on this great occasion. By the beautiful songs on your lips, the smiles **on** and **light in** your faces you can give expression to what we are sure is in your hearts and that is thankfulness to God for His good gifts to you all. Thankfulness for Ming Sum and what it stands for and thankfulness to Him for your founder and her perseverance which made possible Ming Sum. Thankfulness also for your staff of devoted teachers and thankfulness too, for your numerous friends who occasionally give of their bounty that you may be happier but in so doing they themselves, are the more richly blessed.

In closing this word of greeting may we thank you for your hospitality to us on those happy occasions when we were in your midst and thank you for your inspiration to us for it is an inspiration to see you at work and at play. Again Ming Sum, congratulations from another of your numerous friends,

H. V. Bradshaw, M. D.,
Van Norden Hospital,
American Presbyterian Mission,
Linchow (Linshien),
Kwangtung China.

Congratulations for the long looked forward to Big Birthday. The joys in your hearts and the melody in your voices bring cheer to all of us. We think of you always.

Wilda Bradshaw (Mrs. H. V.),
Van Norden Hospital,
American Presbyterian Mission,
Linchow (Linshien) China.

* * *

In a small country town there is a church with a day school attached to it. Living on the premises is a young woman who was trained at Ming Sum School. For all services Yee Koo plays the hymns, and it is she who teaches singing and knitting. Indeed, during much of her so called leisure, her hands are busy, for everyone brings her wool to make into good looking and useful garments. Because of Ming Sum's training, Yee Koo, instead of being a burden to others, is one upon whom much depends.

Long may Ming Sum continue to help folks to help others!

Dorothy J. Purry,
English Methodist Mission,
Shameen, Canton, China.

* * *

When one thinks of the School of the Understanding Heart and its Fiftieth Anniversary, there flashes into mind the words, "Let there be light and there was light." Fifty years of light to minds darkened by sorrow and neglect, fifty years of teaching and love, fifty years of giving so that today hearts are gay and faces happy. The beautiful music at Ming Sum is appreciated not only by the pupils, but also by all the friends who have had the privilege of being present at their concerts and music festivals.

For all the teachers and pupils of Ming Sum, I wish progress and achievement for all the future.

Agnete N. Yansen,
Tak Kei Girls' School,
New Zealand Presbyterian Mission,
Macao.

* * *

When the Lord Jesus was asked concerning a certain blind man who had thus been born, "Who did sin, this man or his parents, that he was born blind?", Jesus answered: "Neither hath this man sinned, nor his parents; but that the works of God should be made manifest in him." Such a beautiful work of God is the Ming Sum School for the Blind.

I shall never forget a certain blind Biblewoman who was working for the Master among the poor boat people in Canton when I arrived in China sixteen years ago. I can still see her sitting beside the boat women, teaching them to read the Scriptures. She with her large Braille Bible and the women with their Chinese character Bibles, the blind teaching the seeing how to read! Few Bible women knew the Scriptures as she did. That certainly was the works of God made manifest.

In behalf of the South China Boat Mission I want to congratulate the School on this their Fiftieth Anniversary. May the Lord continue to greatly bless that wonderful work in preparing the blind for useful service.

E. W. Raetz,
South China Boat Mission,
Canton, China.

* * *

I have two reasons for expressing my gratitude for Ming Sum School. As a Chinese I am grateful that such an institution should have been established and that it has prepared so many of our blind girls for a useful life. I wish to say also that Ming Sum graduates have come to the Union Normal School for further training. We have found them well-trained and capable of becoming successful teachers. One of them taught in the Primary Department of the Union Normal School after her graduation from the teacher training department of our school.

(Miss) Fung Ling Lou,
Principal of Union Normal School,
Macao.

This is to greet you on this special occasion, and to register our wish that Ming Sum may continue in her great work for the many who find far more than a refuge within her walls.

Nearly sixteen years ago we became acquainted with the inside of this well known institution. More recently we have accepted several students into the Canton Bible Institute, who had received their previous training at Ming Sum, and without exception have found them among our best students. Their good foundation in music has always been a joy to us.

May the Lord guide the future of this school and may the years see many trained for lives of service, is our prayer.

Annie Lindquist (Mrs. A. J.),
Swedish American Mission,
Honam, Canton, China.

* * *

Hearty congratulations to Ming Sum on this great occasion of your fiftieth anniversary!

Twenty four years ago it was my happy privilege to live at Ming Sum and to make friends among the faculty and students. At first I feared it would be a depressing experience to be in the midst of so many afflicted ones, but gradually I ceased to think of them as blind and helpless, but as ordinary people, in spite of their handicaps. The more I saw of them, in classes and work rooms, the more I realized that they possessed the Understanding Heart. Their joy and ability in singing will ever be an inspiration to me. I shall always be grateful for the months spent there and for the lessons they taught me. May Ming Sum continue to hold the TORCH, radiating the True Light of Christ!

Florence Pike,
American Presbyterian Mission,
Yeung Kong,
South China.

* * *

Mr. Brownell and I send our heartfelt congratulations to Ming Sum on her fifty years of constant growth and steady out-giving of light. Surely your heart may rejoice in the large fulfilment of Dr. Niles' prayers and visions for Ming Sum's hundreds

of little blind children, women and men, as you see them achieving a healthy, happy outlook on life, expressing their soul in sweet songs, fearlessly changing their place of abode in time of danger, leading seeing-folk by the hand in the darkness of "black-outs", and daily triumphing in Spiritual power over all physical disabilities.

May the Light of Ming Sum continue to illumine the hearts of many more sightless people and be radiated to their friends in South China.

Jane M. Brownell (Mrs. H. C.),
Lingnan University,
Canton, China.

* * *

Greetings to the eminent School of the Understanding Heart on your Fiftieth Anniversary! You have brought light into darkened lives, following the light of Christ. You have given opportunities for the blind to be happy and independent, able to go out into the world to help themselves, to help the world and other people in it. Congratulations to you on the road you have taken, and may you always be a blessing to the blind in China.

Fung Hiu Kwok, R.N.,
Assistant Superintendent of Nurses,
Hackett Medical Center,
Canton, China.

* * *

It gives me great pleasure as the representative of the Church Missionary Society in Canton to offer the Ming Sum School for the Blind our most sincere congratulations and best wishes on the occasion of the 50th Anniversary of the founding of the School. As one who has seen a little of the work that you are doing, I can without hesitation describe it as being one of the finest missionary efforts at present being performed in Canton. We sincerely hope that the Ming Sum School will continue to flourish and carry on its good work for those unfortunate children of God who have been deprived of their sight.

N. V. Halward,
Holy Trinity College,
Tung Sha Road,
Canton, China.

The singing of the pupils of the Ming Sum School has always been soul-lifting, but one evening stands out above all others. The school was assembled to sing for guests. This group of girls and boys, perhaps one hundred of them, deprived of the blessing of sight, sang a number of songs. Through each song their faces as well as their hearts were full of joy to a loving heavenly Father. They were not singing meaningless words, but with the whole being, mind and soul, they were singing "Holy, Holy, Holy is the Lord God Almighty." Their joyful praise that quiet summer evening still echoes across the years and in the meantime has taught many lessons of inspiration and joy in things being done for other boys and girls. My heart is always thankful for Ming Sum's message in song.

Ruth Mulliken,
Pui Ying Middle School,
Hong Kong.

* * *

Accept my hearty congratulations to you on this Fiftieth Anniversary of the founding of your school. Ming Sum impresses me especially as an institution founded in faith and by love, and one that throughout its fifty years has built upon its foundation in enduring patience and hope. It has been, and is, a great inspiration to know so many of the teachers and graduates. May the Holy spirit continue to dwell in you richly.

Edna Lowrey,
Union Normal School,
Macao.

* * *

Ming Sum—what a refuge it has been to so many refugees this year, and what a place of quiet rest and blessing to us missionaries!

We mothers have been so grateful and thankful for the many times our youngsters have spent the night at Ming Sum. They have so few thrills but these house-parties have made up to them for the things they miss at home.

All of our children have learned to know the blind kiddies and teachers at Ming Sum. The blind teachers are so happy and dear with children that there is a real friendship with them.

This year has been one of great development in Ming Sum—a year of more normal progress than any that I can remember in my close contact of fourteen years.

Dorothy Jean Snyder, (Mrs. J. P.).
Hackett Medical Center,
Canton, China.



Presbyterian Mission Children at Ming Sum 1939

Back row; left to right

Margie Lue Snyder, James Karcher, Joseph Karcher

Front row:

Dalice Snyder, Donald Stevensen, John Karcher

* * *

Greetings to Ming Sum School where so many have learned the Way of Light and such a number have contributed to the advancement of their communities and enriched the lives of all with whom they have come in contact.

One of your graduates has been of greater help to the children of Yeung Kong than is possible to express. Her wonderful ability and patience in teaching singing to hundreds of these little ones, also her sincerity in telling Bible stories, as well as her remarkable skill in many other ways, has spoken highly for your school and has had a wonderful influence for Christ and Christian Life.

Vella M. Wilcox,
American Presbyterian Mission,
Yeung Kong,
South China.

* * *

Any institution, which has the record for achieving and pioneering which the last fifty years have made for Ming Sum, can feel that it has made a permanent contribution toward advancing the human values which are so sorely needed in the world of men. Ming Sum has not only been a beacon light to those who are physically blind, it has opened the spiritual eyes of many to Christ.

I am proud to be included among the friends of this school. May the next fifty years not only see this record duplicated, but may they witness an ever growing group of friends who will actively cooperate with Ming Sum in her program of helping the blind find normal, useful places in society.

Lois Armentrout,
Paak Hok Tung,
Canton, China.

* * *

How deep must be your feeling of pride and thankfulness on this Fiftieth Anniversary of the Ming Sum School! We rejoice with you and send you greetings.

While crossing the Pacific I looked out upon its vast surface and I asked, "Why all this waste?" Then I reflected that it was to give life to vegetation, drink to all creatures, health and happiness to millions of men. As I looked at the faces of the pupils in your school, those imprisoned in total darkness, again I asked "Why all this waste?" Then I realized that through one gift alone, in which those pupils excell, the art of song, there was no waste. For in Ming Sum truly you have a potential Heavenly Choir. May you go forward in your noble work expanding and increasing this great choir.

Mr. and Mrs. George M. Kelley,
Todd Clinic and Hospital,
Canton, China.

* * *

Ming Sum is Christianity in action. It is an expression of Christ's love for men in creative effort. The lives which have been enriched and reconstructed there are a living memorial to the patience and vision of the founder, Dr. Mary Niles and all those who have followed in her steps.

"No mystic voices from the heavens
above

Now satisfy the souls which Christ
confess;

Their heavenly vision is in works of
love,

A new age summons to new saintliness,
Before th' uncloistered shrine of human
needs

And all unconscious of the worth or
price,

They lay their fragrant gifts of gracious
deeds

Upon the altar of self-sacrifice."

Francis G. Peabody.
Herbert and Jean M. Pommerenke,
American Presbyterian Mission,
Yeung Kong, Kwangtung, China.

* * *

In 1924 we lived near the Ming Sum School for the Blind and our hearts were often moved on hearing the hymns sung by those whom the Lord had touched. Although physical blindness was their lot, yet the eyes of their understanding had been opened and today we find many of them faithfully carrying on their work among their own people.

It gives us great pleasure to congratulate Ming Sum as you pass your golden mile stone. Inspired and strengthened by the courage and faith of those who founded the work under great difficulties and hardships, today you have entered into their labors and are reaping where others have sown.

Mr. and Mrs. J. E. Perdue,
Assemblies of God Mission,
South China.

* * *

We all send you our heartiest wishes and congratulations for your Fiftieth Anniversary.

Sister Anna Muller,
Blind Girls' School,
Kunming, Yunnan.

(Under German representatives of the China Inland Mission. This school was started in 1922 by Miss Annie Yu, a graduate of Ming Sum School.)

* * *

The members of the Reformed Presbyterian Mission all down thru the years have watched with more than usual interest the marvelous development of the Ming Sum School, having enjoyed close fellowship with the noble founder, Dr. Mary Niles, and also her worthy successors. It is with much gratitude to God that we greet you on this 50th anniversary. We rejoice that tho you have been called upon to weather many serious crises thru the years, the Lord's grace has been manifested in His miracle working power. Truly the work of Christian Missions in China has been greatly enhanced

by your practical demonstration of Christ's Love in radiating the wondrous Light of the Gospel. May Ming Sum ever remain a monument to the Love shed abroad at Calvary and be ever increasingly used for His glory!

Jennie Dean.

* * *

We of the Sum Kwong Blind Girls' School, Pokfulam, Hong Kong wish to greet our twin sister, Ming Sum School, upon their Fiftieth Anniversary. May the Lord bless this school in the coming fifty years as He has blessed it in the past so that it may be a help to many Chinese blind and seeing—to the blind that they may learn to see inwardly—to the seeing—that it may be a monument of God's love.

We are living in days when the foundations of civilization are rocking but we know that the love of God will endure forever.

I said in the beginning that the Sum Kwong Blind Girls' Home is a twin sister of the Ming Sum School because from the start their history has been intertwined. God's love worked in the heart of two women—Miss L. Cooper in Germany and Dr. Mary Niles in Canton. The burden was put on both hearts so heavily that even though one was ill and the other busily engaged in hospital work, they found no rest until they discovered a way to help the blind of China.



*Sister Martha Postler of St. John's Ambulance
who opened the Sum Kwong School in
Hong Kong in 1897 under the
Hildesheim Mission*

A little group of women in Hildesheim, Germany met each week to sew or knit to earn funds to aid those without sight in China. When the time came to use the money thus earned, they found that God had already moved the heart of the American lady in Canton to start a school for blind girls. Consequently, among the first pupils of Ming Sum school were four little girls, sent from Hong Kong, and supported by these German friends in Hildesheim until 1897 when they opened a school of their own.

In 1919 when circumstances forced the Hildesheim in Hong Kong to close Ming Sum again opened its doors to their pupils.



Lin Shau, the first blind teacher of Ming Sum.

The first blind teacher of the Ming Sum School, Ng Taai Koo or Lin Shau, was educated in the Berlin Foundling House Hong Kong, by the Rev. Gottschalk, a German Missionary. It was he who first introduced the Hildesheim friends to Ming Sum and it was he with whom Dr. Niles worked out the first Cantonese Braille code. This code was later revised by Miss Von Seelhorst of the Hildesheim Mission and Dr. Niles. This revision was made in order to get the Bible and other literature printed in Cantonese by the British and Foreign Bible Society in London.

Since our two schools have been so intimately bound together from the beginning no war nor other calamities can separate us.

Even though we cannot see our twin sister personally at this time, we are glad that we can be with her in spirit.

Sophie Moritz,
Industrial Home for Blind Girls
Eben Ezer House,
Pokfulam,
Hong Kong.



Miss A. Berg of the Hildesheim Mission to the Blind, at Moyan, South China with six of the smallest children.

Greetings of appreciation for Ming Sum and hope for further development of the school have come from these Chinese friends, written in Chinese:—Dr. To Shang Loh, Mr. Tsz Chan, Mrs. Sz Po Lei Wong and Mrs. Suet Fong Taam Lowe, Mrs. Wong and Mrs. Lowe are members of Ming Sum Board of Directors.

Dr. Loh was a student of Dr. Niles and came to Ming Sum during refugee days, partly to help refugees in any place and especially to Ming Sum in loving honor to her teacher Dr. Niles. Mr. Chan is an earnest Christian gentleman who has greatly helped and influenced many in Canton. He also was at Ming Sum during refugee days. All of these Chinese friends express the hope that more and more of the seeing public will help to use the services of blind young people after Ming Sum educates them.

* * *

On this Fiftieth Anniversary of your school you are to be congratulated on having made a very special and significant contribution to the Christian as well as the social needs of Canton.

Ming Sum School for the Blind has for these past fifty years not only brought light and love into the lives of many who would otherwise have spent their days in a dark,

sad world; but it has also been one of the most effective apologetics for Christianity, being a practical demonstration of what is meant by Christian love. It was a revelation to some Chinese friends who had a graduate from Ming Sum School live in their midst for a little while. "Why", they said, "she can read and write, sing and play the organ, knit intricate patterns, give massage treatments and teach us the Bible. We have our sight and can't do half these things. We used to pity her but we don't any longer."

This school is to be congratulated on the fine staff of Christian teachers who have made the work of the school and the well-being of the students their life work. May the school continue its splendid work and have an ever increasing influence thru these next decades.

Dorothy M. Fisher (Mrs. A. J.),
American Presbyterian Mission,
Shatin,
Hong Kong,

* * *

"Ming Sum" is a true expression of the Christian heart in its desire to give a fair opportunity to all. Its fifty years of service have been fruitful in many ways, especially in developing happy Christian lives among its students and in enlisting the interest of Christians and non-Christians in its useful service in a needy field. Yet there are still many needs in connection with

its work, especially along the line of affording opportunities for remunerative service for its graduates and for those sent to it by the civil authorities. In congratulating it on its achievements of fifty years, we look forward to fuller service in the years to come.

Herbert F. Thomson,
American Presbyterian Mission,
Paak Hok Tung,
Canton, China,

* * *

Watch the tiniest Ming Sum students, running and laughing, acting out their little songs and singing them with such evident enjoyment, or working on their Braille slates so that later they may enjoy the blessed privilege of reading—for work and play are well balanced at Ming Sum. This picture tells more than words what fifty years of love have brought to those who cannot see. No greater tribute can be paid to any organization than the knowledge that it is equipping handicapped lives for a place in the world of intelligent human beings. Congratulations to Ming Sum at the close of fifty fruitful years and may she continue to be a blessing to Chinese girls and boys!

Grace M. Rupert,
Hackett Medical Center,
Canton, China.

The Board of Directors, Staff and Students of Ming Sum School wish to thank all their friends for the countless ways in which they have helped in the growth and development of the school. Every manifestation of interest is appreciated as it helps the Public to realize more and more that in Ming Sum there are not "poor little blind girls and boys", who are objects of charity, but young people learning to overcome their handicap so they may become useful citizens of China.

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